A commentry on

LOST HISTORY OF PAKISTAN



by

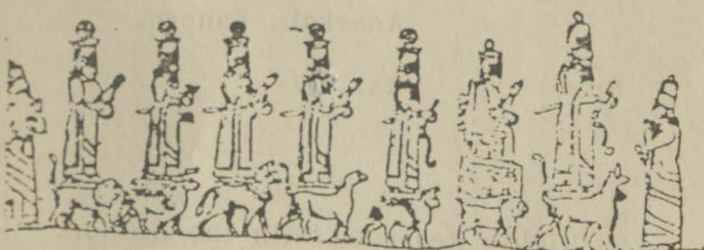
Sh. Abdus Salam Shamsi

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Lost History of Pakistan.



(Wall carving from Assirya)



Concept of one God, different dieties presenting themselves before one Supreme Authority. (Wall carving from Assiarya)

by Sh. Abdus Salam Shamsi.

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INTRODUCTION TO THE AUTHOR

The author is a banker by profession. However, being a worker of the Pakistan movement in his student life, he has deep interest in history. He has been the Joint Secretary of the Primary Muslim League, Anarkali, Lahore and Sector Commander of Muslim National Guard, Lahore Civil Area at the time of making of Pakistan. He had taken part in the movement against the Khizer Ministry in 1947 and suffered the rigors of imprisonment. The work which he has produced throws light on the historical aspect of Pakistan.

The author's contention that the history of Pakistan be re-cast should be given serious thought.

Sheikh Abdul Majid

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INTRODUCTION

The British entered the Indo/Pak sub-continent from Calcutta in the east, Madras and Bombay in the eastern and western Ghats of South India. No conquest of India had ever taken place in history from that direction. They were the first invaders who came to the sub-continent, by the sea routes, by dint of their Naval power. After succeeding in the sub-continent they first came to the areas that were predominantly Hindu in complexion. When the British tried to learn history from the locals, the ideas that came to their minds favoured the Hindus and it was their side of the story.

In their struggle for ascendancy in India they had to fight major wars with Nawab Sirajudola of Bengal and Tipu Sultan of Mysore. The Muslims were their principal adversaries in the sub-continent.

Besides the sovereign power in India were the Mughals. The British took over the reigns of India from the Mughals, who were Muslims. The general attitude of the Britishers was that they thought of the Muslims as their rivals. The Muslims also had strong links in Turkistan, Afghanistan and Iran. The British un-wary of the strength of the Muslims wanted to break these links. It was, therefore, the Muslims, who were subjected to atrocities. After the war of independence in 1857, the Muslims were the main target of British persecution.

When a nation loses its independence it loses every thing. The Muslims of India lost share in administrative set up of India. Constitutionally, too, injustice was done to them and in the Government of India Act of 1935, lesser number of assembly seats were provided to them in the predominantly Muslim majority provinces of Punjab and Bengal. In the provincial assemblies of these provinces the non-Muslims were in majority, which culminated into the division of these two provinces at the time of making of Pakistan.

As the British thought of the Muslims as their rivals, they wanted to isolate them from the rest of the Muslim Ummah, which lay on the western borders of India. For this purpose historical records

of India were distorted, with intellectual dishonesty. History of India was written in such a way that it appreared, as if the sub-continent was a single unit from historical times.

The Muslims were made to forget their own records. The British masters in order to give permanancy to their colonial rule, produced such literature which changed the very thoughts of their subjects. It suited the Hindu majority to co-operate with the British. It was after the British rule, they were able to assert themselves, as the Muslims were now cut off from their main source of strength that lay in Turkistan, Afghanistan and Iran. After their isolation they were just a minority in India instead of a predominant ruling power.

It is now thirty seven years that the Muslims of the majority provinces were able to free themselves from the yoke of the British and Hindu majority. By now we should have made sincere efforts in right earnest to straighten the historical records and undo what the British did to us, with the cooperation of the Hindu Intelligentsia.

When we read the ancient History of India, compiled by the eminent British Scholars like the late Mr. Vincent Smith, we get the impression that this land belonged to the Hindus only and the Muslims were just aggressors and imposters. This is far from truth.

The valley of Indus from pre-historical times remained attached with the Middle East. This is the foundation of our history and the basic truth, which was suppressed by our colonial rulers. When we go into the very genesis of the population of the valley of Indus, we find that all of it came from the West. The earlier settlers in Baluchistan, Sind and Surashtra came from Elam, Iraq and Syria. We find their remains in the excavated cities of Mohenjo-daro and Harrappa. Simultaneously the north of the Indus valley was inhabited by the migrants from West in the shape of Arayan settlers. The original home of the Arayans has been conclusively proved to be in Armenia the eastern Turkey and north western Iran. In this way migration in the south and north came from the same source.

From the historical records we find the epic war of Mahabartha, and three wars of Panipat were fought near the Jamna river, which is the area of conflict of two different civilisations.

Apart from the religious and idealogical links, which we have in Mespotamia, Iran and Turkey, we also have strong blood relations with them. Our racial stock is identical with the stock of population in Iraq, Syria, Turkey, Iran and Afghanistan. In this way all our bonds are in the west.

When we go into pre-historical records, we find that Naram Sin of Akkad (2100 BC) and Queen Semiramis (800 BC) ruled the area of the Indus river system. The ancient Greek record speaks of Father Bacchus having come to India. But he could not be identified in our literature.

The meaning of India, as interpreted by the British, has also confused our historical records. The territory of India, as described by the Greek and Iranian sources is the area fed by the rivers emanating from Hindu-kush mountains, viz; Amu Drya, Kurram, Kabul, Gomal and Indus River with its tributories consisting of Jhelum, Chenab, Ravi Sutlej, Beas and Sarsavati. This is how Arrian the Greek Historian describes the limits of India. Al-Beruni interprets that Balakh constituted part of Sapta Sindhava (The land of seven rivers).

The borders of Indus Valley extended upto the Jamna river and the area to its east consisted of the Ganges Basin. This area was severally named as Aryąvarta and Bharat by the Hindus themselves. Southern India the area south of Vindaya Range bounded by western and eastern Ghats was named Anarya-desa. The Indus valley by and large lies in Pakistan.

In this book, where-ever we have used the word India, it should be read to mean the area fed by the river system of Indus viz; N.W.F.P., Kashmir, Punjab, Sind Rajputana and Surashtra.

When we enter the historical times when history starts to be recorded with dates, we find that India (Indus Valley) as a province of the Great Persian Empire, extending from River Nile in the West to shed of river Jamna in the east, with Greece in

the north and the Arabian Peninsula in the south. This was one country in 6th century BC and formed a part of the Achaminid Empire under Darius-I. This is the historical basis of the unity of Indus country (India) with the Middle East and not with Gangadharis (People of Ganges Basin).

In the year 335 BC there was a revolt in Greece, led by Alexander the Great, who defeated Darius-III and was proclaimed king of this great Empire, Alexander thereafter married Roxana, the princess of Balakh, adopted Persian dress and manners and till his death never returned to Greece. It appears quite logical the rulers of a country, must spring from one of its provinces. Alexander belonged to one of the provinces of the Achaminid Empire and his rule can be termed, as a change of government within the country.

Alexander entered Qandhar, which was then considered a part of India, in the year 330 BC and left the shores of Sindh in 325 BC. Thereafter there was division of this great empire amongst the Generals of Alexander. Egypt, Assirya to Jamna in the east fell to the share of Seleucas Nicatar, who proclaimed himself king in the year 312 BC and founded the Seleucid dynasty, which continued till the end of the first century BC with Susa on the Eupharates as its capital. Through a political process in its large number of provinces, one or other section of the people came to power from time to time. Due to this process we find that in the year 248 BC Arsak-I founded the kingdom of Parthia and the Arsacid dynasty in Iran. The dynasty continued to rule Parthia till 226 AD, a period of 474 years. But they were like an autonomous state in the Seleucid Empire and recognized the overall suzerainty of the Seleucid till about 41 AD. On a number of occasions, we find that princesses of Parthia being presented in marriage to the Seleucid Monarch. Besides this the Parthian, under the Arsacid dynasty continued to issue coins with Greek legends and using the Seleucid era. In India (Indus Valley) from 323 BC onwards we find that the local dynasties under Raja Porus, Sansar Chand Sandrotottus, Suphaganesh, ruling as

vassals of Iran, under Greeks. But we find that a number of Seleucid Monarchs visited India as suzerains and toured in the country. Seleueas Nicator toured India in c 302 BC or 304 BC. The Antiochus-I son of Seleueas Nicator ruled India as Viceroy and King till 263 BC. In the year 208 BC Antiochus-III, crossed the Hindu Kush followed by Demetrios, Eukratides and Menander. The story of Chandra-Gupta & Asoka of the Mauryan dynasty ruling Punjab, Sind and Afghanistan is a big concotion, blunt lie and an artificial graft in history. The people of former East Pakistan also did not form part of the Mauryan State and are historically a distinct people. The valley of Brahamaputra was outside the State of Magadha. As is evident from Rock Inscriptions of Asoka, who addressed them as neighbours, the people of Kumarpura. There is continuity of Greek rule in India (Indus Valley) from 323 BC to 41 AD. We find coins of 39 Greek Kings and three Queens in the Taxila, Museum, but no coins of the Mauryan dynasty was ever found in the Indus Valley. It seems that during the period the area of Balakh (Bactria) and India (Indus Valley) was considered, as one satrapy (province) and we find a number of Greek princes, ruling this area.

There-after we find that Parthians under the Arsacid gained strength in Balakh and India became eastern provinces of the Parthian-Empire. Mithradates-I (171-136BC) was the king who established this rule. The Sakas who belonged to north eastern Iran more precisely described as Turkish tribes got hold of Balakh, Seistan and Indus country, under Kanishka, Maues, Kadiphises I, Kadiphises II and several other satraps (viceroys). They were not independent rulers but they were the vassals of Parthians. Most of them called themselves Satraps. This word may be translated as Viceroys. Sakas were followed by Kanishka-II and Kanishka-III and other Kushana Kings. They had blood relation with Parthian kings. Kushanas were followed by Kidar Kushanas and Shahis. But they were also not independent rulers and were considered as vassals of the Iranians.

Al-Tabari writes that in the year 226 AD we find a Kushana ruler of India, presenting tributes in the court of Aradshir, the first Sasanian ruler in Iran. The suzerainty of India had then shifted from the Parthians to the Sasanians dynasty. In the inscriptions of Shahpur-I at Ka-be-yi-Zardusht, we find the name of India, as a province of Iran.

Ferishta describes an event when Yazdgard paid a visit to India, as a sovereign.

In the battle of Qaddasia fought between the Muslim Arabs and Yazdgard in the year 642 AD. The army of Sind alongwith its elephants fought with the Arabs on the side of Iran. This is a positive proof of India, remaining a province of Iran. It is also stated to be the reason of Muhammad Bin Qasim landing in Sindh to attack Raja Dahir, to defeat the tributories of Iran and restore rule over India. The Arab being the succeeding power in Iran also asserted themselves in Sindh.

Between the intervening period viz year 642 AD, when Yazdgard the last Sasanian ruler of Iran was defeated and the 712 AD when Muhammad Bin Qasim reasserted rule over India, there was confusion in India, as the Suzerain in Iran had been defeated. Some of the local Rajas tried to assert independence. It is under Sultan Mahmood Ghaznavi that the suzerainty of Iran was really reasserted over the territories in the Indus valley and the former vassal states.

During the times of the dynasties that followed Sultan Mahmood Ghaznavi, eastern part of the Iranian Empire, consisting of Samarkand, Bukhara, Balakh and India broke away and became independent of Iran. Ghoris, Slave dynasty, Khiljis, Tuglaks, Lodhis and Mughals were independent of Iran.

History of the period beginning with Sultan Mahmood Ghaznavi, is well recorded and documented. I therefore, do not find the need to venture into the period of history, which began with Sultan Mahmood Ghaznavi. Though I feel that the British Historians have also polluted this record, by drawing wrong conclusions and describing their rule in a way that the entire Muslim period of the

history of India, appears to the reader as if they were foreign invaders. An effort should be made to re-write the history of that period also.

Pakistan has come into existence on the remains of Alexanders Empire and is fully entitled to its independence and sovereignty. Libya, Egypt, Greece, Turkey, Syria, Jordan, Iran, Afghanistan also came into existence in a like manner. They too are entitled to their sovereignty. Pakistan has gained independence out of the process of history and not by partition of Bharat. No doubt, Pakistan has been created with the joint will and determination of the 100 million Muslims of the entire subcontinent under the ardent leadership of Hazrat Quaid-e-Azam Muhammad Ali Jinnah and Islam is the pillar on which Pakistan stands.

We shall ever remain grateful to the Muslims of Bharat, having supported us even though they were to live as a minority in that country. We owe a duty to them. Not only due to reason that they supported us in the making of Pakistan, but also for the reason that a large number of them migrated from our territory, during our period of ascendency, when we ruled the entire Sub-continent. The Muslims of Bharat are no doubt the part of the Muslim Ummah. Their safe-guard now lies in a strong Pakistan.

In addition to common ties of religion, the provinces of present Pakistan have lingual, cultural, and blood bonds.

It is also important that we should also express these bonds, which will lead to further strengthening the unity of Pakistan.

At present history taught in our schools and colleges starts from the Muslim period, as if we are shy of our past and do not want to know, as to what was there in our country before the Muslims. Let us now shun this attitude.

There are ample reasons to be proud of our past and present.

Pakistan has roots in ancient history, as well as in recent history.

The Lahore Resolution passed on 23rd March, 1940 represented centuries old aspirations of the

Muslims.

During the period beginning with Sultan Mehmood Ghaznavi and ending with Mughal Emperor Aurangzeb, the Muslims were the dominant power in the Sub-continent. The eighteenth century was a period of difficulties and downfall of the Muslim power in India and the Middle East.

When the Mahrattas conquered Delhi, that was the day when the Muslims first felt danger to their existence. It was for the first time that the seeds for separate homeland were sown. Pakistan started from the day when Shah Wali Ullah wrote to Baba Ahmad Shah Abdali, the King of Afghanistan to come to their aid, otherwise Islam will be wiped out from this area. It is in consequence of this call that the third battle of Panipat was fought in the year 1761. The opposing forces were clearly the Muslims and the Hindus.

When Raja Ranjit Singh came into power in the Punjab in the year 1799, the Muslims had a taste of the non-Muslim rule. Muslims were subjected to untold atrocities and miseries. Their sacred places were desecrated and they were disgraced in every manner. Then an armed lashkar was organised in the year 1820 by Syed Ahmad Barelvi and Shah Mohammad Ismail. This army of Indian Muslims first went to Haj. Thereafter, the lashkhar was given passage by the Mirs of Sind, and they passed through the Bolan Pass and crossed into Afghanistan, where-from they occupied Swat the Yousufzai territory.

A battle was won at Akora Khattak. But the movement could not achieve its objectives and the two leaders were martyred at Balakot in a surprise ambush. Their Mazars at the place bear testimony to the struggle they organised. The armed struggle depicts the aspirations of the Muslims of India, which led us to the path of separate Muslim Homeland.

The Pakistan resolution was last in the series of Muslim struggle for independence.

It was the beginning of a new era, which brought us Pakistan, which will Inshah-Allah stay till the end of time.

Unfortunately, Pakistan in the shape it was constituted in 1947, do not exist now. Its eastern wing has separated from it and has become an independent country. But Bangladesh still retains its Muslim identity. The very fact that Bangladesh, is a separate country, apart from Bharat, with-holds the two nation theory and proves that Muslims are separate from the non-believers.

Pakistan as it exists to-day with holds the concept of two nation theory. But certain quarters try to disturb its unity on the concept of nationalities. This work has become necessary to prove that whilst Islam is the pillar on which the structure of Pakistan stands, but there are also strong bonds of blood, culture, language in the remaining provinces of Pakistan.

It is a country united on the concept of two nation theory, as well as on the basis of geography, history, blood and cultural affinity.

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ERRATA

1. Achamenian	read	Achaemenian
2. Achamenid	read	Achaemenid
3. Menender	read	Menander

List of Identical Proper Names

1. Sandrakottus	also written as	Sandracottus.
2. Ashoka	" " " " " "	Asoka.

CONTENTS

CHAPTER I

GEOGRAPHY OF PAKISTAN.

A glance at the map of Indo-Pakistan Sub-continent will reveal that it is divided into three geographical regions.

These areas can be classified, as under:-

1. The Indus Region.

This area consists of the territory lying between the Hindu Kush Range and the Arravali Hills, fed by the Indus River and its tributories, consisting of river Swat, Kurram, Kabul, Gomal, Jhelum, Chenab, Ravi, Beas, Sutlej and Sarsavati (now Ghagra and Hakra Rivers).

2. Ganges Region.

This region consists of rivers Jamna, Ganga, Gomti, Gandak, Rapti and all other rivers falling into the Ganga river. The river Brahamaputra though joins Ganga, while falling into the Bay of Bengal, is a separate river and its valley is considered outside the Ganges Basin.

3. Southern India.

This area is bounded by the Vindaya Range in the north and western and eastern ghats in the Arabian sea.

LOCATION OF PAKISTAN.

Pakistan lies in the north of Tropic of Cancer latitude 23½ degree to 37½ degree. It forms part of arid and semi arid desert extending from Thar Desert in the East to Libya, part of Sahara Desert, in the west. Deserts have a special significance in the development of civilisation. Deserts permitted free and un-obstructed movement of men and resulted in development of culture, sciences and trade. In this area emerged three great riverine civilisations that of Mespotamia, Egypt and Indus, in the valleys of Euphrates & Tigris, Nile and Indus.

The territory of Pakistan links with Iran and Afghanistan on the west. The Karakoram and Himalays ranges are to its north and separate it from Tibet and Kashghar. The centre of the Indus valley includes Rajputana, though now politically part of India, but geographically a part of the Indus Region,

as is East Punjab, Himachal Pardesh and Haryana. On the east of Rajputana desert, diagonally from south west to north eastward, there runs the range of the Aravalli hills for a distance of full three hundred miles. The north eastern extreme of the Aravalli is the ridge of Delhi on the Jamna River. which was within the limits of the Persian Empire. West of the Aravalli hills is the great Thar Desert all of it though not a part of Pakistan, but constitutes a part of the Indus valley. The desert extends seaward by the salt and partly tidal marsh of the Rann of Cutch. In this desert is Bikaner. Adjacent flows the Indus river. Below Hyderabad and south of Mount Abu, streams descend from the Aravalli hills to the Gulf of Cambay. These areas are indeed a part of the Indus valley. For this reason the States of Junagadh, Manavadar and Mongrol had acceded to Pakistan, but are now in forcible occupation of Bharat.

The north-west frontier of Pakistan lies with Iran and Afghanistan. The Hindu Kush separates the basin of Amu from that of the Indus. There are several passes in the range, including the Khyber, Mulla and the Bolan, which have been migration routes of masses of people shifting from the Iran plateau into the Indus valley.

Another line of communication connecting Indus Region with Iran passes through Makran, the barren region along the coast of Baluchistan. The route was frequented by the people of Mespotamia for migration to the Indus region. Alexander led back one of his detachments through this route. But apart from this, Queen Semiramis (800 BC) and Cyrus (600 BC) also followed this route. It is stated that Queen Semiramis, started on her Indian expedition from Balakh (Bactria) and on reaching the Indus, defeated Stabrobates the Indian king in an engagement fought upon the river. She was less successful, when fighting on land.

The Indus river rises high on the plateau of Tibet and flows north-westward through the elevated valley of Leh, until it reaches 36 degree parallel of latitude, it turns south-westward and cleaves its way through the Himalayas by the grandest gorge

in the world near Nanga Parbat.

Within the great northward angle, thus made by the Indus is a smaller valley amid the mountains, which is also drained through a gorge to the Punjab. This is the famous valley of Kashmir.

The northern most outposts of Pakistan are in the valleys of Gilgit and Chitral, which diverges south-eastward toIndus and Kabul rivers. Enframming Gilgit and Chitral is a great angle of loftiest mountain ridge. The south-eastward lumb of the angle in the Karakoram Range and the south-westward is the Hindu Kush range. The north western extremity of Himalaya fits into the angle of the Karakoram and the Hindus Kush, from which it is separated by the valley of Leh, Gilgit and Chitral.

In the Karakoram is K-2 the second highest mountain of the world. These also are the largest glaciers outside the Arctic and Antarctic regions.

There is lateral communications between the Khyber and Bolan routes outside the Pakistan frontier and yet within the Hindu Kush. This route follows a chain of valleys between Kabul and Kandhar through Ghazni. Along it from Kandhar to Kabul the army of Alexander marched to his Bactrian and Punjab campagains.

SOURCES

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CHAPTER II

THREE RIVERINE CIVILISATIONS.

The first civilisation arose in the fertile alluvial basins of major rivers, which water otherwise arid plains of Mespotamia, Egypt and Pakistan. These complex societies were the natural outcome of the increasing organisation needed to make use of these problematic, but potentially high fertile lowland environments.

To realise this potential one thing necessary in these largely treeless plains, a system of irrigation, capable of spreading the copious flood water of the rivers over the thirsty land nearby. As farming communities spread to the plains and alluvial valleys similar heirachically organised societies sprang up independently, but for similar reasons in the basins of Euphrates & Tigris, the Nile and Indus.

These societies influenced each other and had many features in common, the development of cities, large public buildings and the political apparatus of the state. They all stemmed from the need to organise local production and long distance trade, and resulted from the emergence of regional centres, where local produce was gathered and exchanged, trading expeditions organised and irrigation systems planned. These functions were in the hands of either priest-hood or secular ruler. In either case, the temple centre with its literate elite was an important element and large scale public architecture a characteristic feature. Such centre, supported craftsmen, had an important role in defence. The centralised control required by these functions made necessary a specialised legal system and a standing army, they created a permanent bureaucracy and the first division of society into classes. At times resulted in one government extending from the valley of Nile in the west to the valley of Indus in the east, with the valleys of Euphrates & Tigris in the centre.

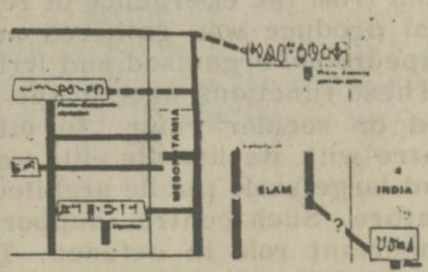
The rapidly expanding populations of the plains led to very extensive trading activity and migration from Mespotamia to the east and west to the valleys

of Sind and Nile.

The fertile plains and valleys drained by the Tigris and Euphrates offered in antiquity the richest potential farming country between the Indus and the Nile. Unlike the regular rise and fall of the Nile, the flow of the rivers rising in Arrarat range, was irregular and impredictable bringing near draught conditions in one year and violent and destructive floods next year. To maintain any kind of control, dykes canals and organisation of most elaborate kind were required. In meeting this challenge, many of most significant achievements of early civilisation gradually evolved. By 3000 BC the land of Sumer contained a group of separate city states. In the valley of Indus towns like Mohenjodaro and Harrapa emerged.

The pressed mud villages dating from the beginning of agriculture, whose remains have been excavated in the Zagros mountains and the northern Tigris basins, began to give way to more elaborate settlements. The potters wheel probably invented about 3000 BC architecture, sculpture and metal working reached new level of mastery.

Most far reaching of all, writing was developed, first in the form of pictograms, later becoming cuneiform scripts.



The development of writing around 3000 BC was of fundamental importance in the development of civilisation. It gave the ability to keep administrative records and to pass messages over long distances, making possible the organisation of large population by central government. It also provided the means to record knowledge and to pass it on from generation to generation.

Underlying subsequent developments, during

the late 4th and to mid 2nd millenium, was cultural cross fertilisation. In Assirya there were significant contacts with exploitation of economic resources, with initially short lived attempts to consolidate the gains by military expansion from various centres, mainly in Mespotamia itself and beyond in Persia and the valley of Indus.

In southern Mespotamia it was the Sumer as seen by some scholars as indigenous but generally taken to be migration via Persia to Baluchistan and Sind, who from 3000 BC onward introduced writing and developed large compact social organisations, which may be properly called cities. In material culture they perfected the irrigation techniques invented by their predecessors and brought to high standard the metal technology developed in Turkey and Persia.

The political organisation of Sumerians of the first half of 3rd millenium was based on city states with shifting hegamony among them. Their need of timber, metals and semi-precious stones, led the Sumerians to begin exploitation of the Zagros and Amanus and to develop more distant trade routes into Persia by sea to Tilmun (Bahrain), Meluha (Sind).

The first significant attempt at empire was made under the dynasty of Agade of Akkadian, whose rulers, most notably Sargon and his grandson Naram Sin, reduced the importance of the old city state system by moving towards centralised government. They undertook deliberate conquests from south west to Magan (Baluchistan) and perhaps Meluha (Sind) by sea route and Persian coast of the Gulf of Oman.

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CHAPTER III

MIGRATION FROM SOUTHERN MESPOTAMIA TO BALUCHISTAN AND THE VALLEY OF INDUS.

First settlements in Baluchistan

Pakistan Iranian boderlands form the eastern extension of the Iranian Plateau and from many points of view, mirror the environment of the Fertile Crescent (an arc of agricultural lands extending from Tigris-Euphrates to the Nile Basin) in the Middle East. Across the plateau lines of communication existed from very early times, and throughout the whole area it is expected that settled life with agriculture and domestication of animals would have spread, once developed without undue delay. The earliest radio carbon date of settlement is not older than 3500 BC.

The stages of development leading to appearance of city life in the Indus valley may be classified as three. The first stage the Quetta Valley (Killi Ghul Mohammad), Kalat (Anjira) appears to consist of semi nomadic pastoralism and limited cultivation. All these sites lie at relatively high level in the valley of Baluchistan. These settlements appear to be the result of migration from the south west.

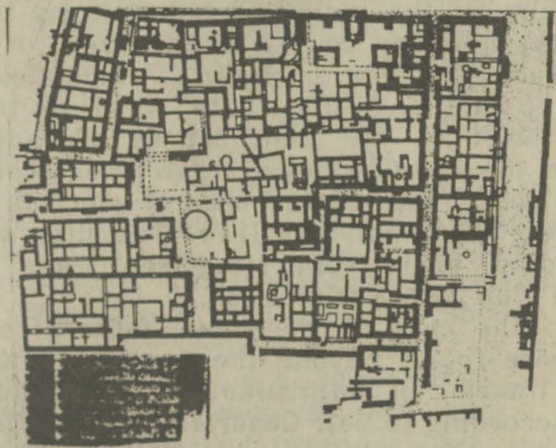
After this in Baluchistan there followed the second stage-a period of consolidation, with the development of cultivation and pastrolism. This stage continued until around 2500 BC it passed into a third stage of fully developed sedentry village life. This later stage coincides with urbanisation in the Indus valley.

The climate and geography of the valleys of Baluchistan make large scale cultivation impossible and hence the pressure was felt to expand to adjacent regions, as the density of population increased and more lucrative areas were discovered to the east in the valley of Indus. The movement of this sort eastward, towards Indus Delta took place around the end of the 4th millennium. A group of cities were settled at this time. Of these Amri has been recently excavated by J.M. Casal. Several of the sites of this period appear to have been surrounded

by massive defensive wall, similar to those found around the excavated cities of Mespotamia, like Ur and Babylonia. Radio carbon dates suggest that pre Harappans occupation at Amri lasted 3000 to 2300 BC.

Early settlements in the Indus valley.

At Kot Diji to the north of Amri a similar settlement was established around 2600 BC east of the Indus. Mohenjodaro some 30 miles accross the



Above: the standard-size bricks seen in excavated bath at Mohenjo-Daro suggest that powerful rulers controlled city building. town planning also seems evident in the reconstructed pattern of this city block.

river was also the sites of similar settlements of Mohenjodaro and 300 miles to the north east in the Punjab. Around 2450 BC a pre-Harappan settlement was established at Kalibagan on the now dry Sarsavati river, which shows the extent of the Indus Valley civilisation. There were sites almost from the mouth of the Indus to the foothills of the Himalayas and from west of the Indus to well beyond Pakistan, in Iran. The trails of civilisation suggest the movement of people from the direction of Iran and Mespotamia in the light of more recent discoveries. The Harappan culture owes an important debt to stumali from Mespotamia where the empire of Sargon of Akkad (2334-2279) heralded a period of unprecendented contacts with distant lands in shape of trade and

conquests.

The presence of great granaries in the cities of Mohenjodaro and Harappa suggest on the analogies of Mespotamia, the existence of priest kings that controlled the economy and civil government.

The present evidence suggests that if the uttermost sites are joined by lines the area enclosed, will be a little less than 5,00,000 miles considerably larger than modern Pakistan. Within this area over 70 sites have been identified, the great majority of which are on the plains of Indus or its tributories or on the now dry course of Sarsavati River (now Ghaggar or Hakra), which flowed south of the Sutlej and the south ward to the Indian Ocean, east of the main course of Indus itself. Outside the Indus system a few sites occur on the Makran coast, the western most of which is Sutkagen Dor, near the frontier of Iran. The sites were ports or trading posts supporting sea trade with the Persian Gulf and Mespotamia.

To the east of the Indus Delta other coastal sites were found beyond the marshes of Kutch and in the interior of Kathiawar Peninsula and Gujrat, which according to Maj. General Alexander Cunnigham the Arabs called Al-Juzzar, which subsequently came to be known as Gujrat. The most important is the estuarine trading post at Lothal on the gulf of Cambay.

West of the Indus River a number of important sites are situated on the alluvial Kachi plain towards Sibi and Quetta. This has been the route of which cultural influence from Mespotamia reached the Indus Valley.

East of the Indus system towards the north a number of sites occur right upto to the edge of the Himalayan foot-hills, where at Alamgirpur, east of Delhi the eastern most Harappan settlement has been discovered.

It will seem that there is an expansion in several directions, along the coast to the east and eastward through the Punjab towards the Ganges Jamna doab. (The frontiers to which Alexander traversed considered to be the eastern most limit of the Achemenian Empire). The dock basin at Lothal

Kathiawar could provide berth for ships of the size of country craft that still ply between Pakistan and the Persian Gulf. Heavy pierced stones discovered in the vicinity of the dock basin at Lothal were assumed by the excavators to be similar to stones still used by the local anchor. This suggests strong connections of Indus civilisation with Mespotamia.

Use of Copper and Bronze.

Four main varieties of metal have been found, crude copper lumps in the state in which they left the smelting furnace,refined copper,containing trace elements of arsenic and antimony and alloy of copper with 2 to 5 percent arsenic and bronze with a tin alloy often as much as 11 to 13%. (A copper and arsenic alloy is also found in Egypt.)

The wide range of crafts and special materials employed must also have caused the establishment of economic relations with the outside people particularly Mespotamia. For trade with Mespotamia there is literal evidence as well as archaeological.

The Harappan seals were evidently used to seal bundles of goods and merchandise, as clay seal impressions with cord or sack marks on the reverse side testify. The presence of a number of Indus seals at Ur and other Mespotamian cities and the discovery of Persian Gulf type of seal at Lothal, otherwise known from the Persian Gulf ports of Bahrain (Failaka) and Mespotamia provide convincing corroboration of sea trade suggested by the Lothal dock.

Carnelian beads, shells, bone inlays ivory combs, pearls, were sent to Mespotamia. Copper ingots appear to have been imported to Lothal. The documents for Mespotamia provide valuable corroboration and the list of goods imported from Meluha, which has been the name for Indus Valley. These references date from the 3rd dynasty of Ur and the Larsa Period (2100-1770 BC-).

Language and scripts;weight and measures.

The script which was written from right to left is known from 2000 odd short inscriptions of round characters. There are more than 500 signs, many appearing to be compounds of two or more signs.

The Harappans also employed regular system of weight and measures. An analysis of fair number of the well formed chart weight indicates that they followed a binary system for lower denominations and demical system for higher that is, a series of 1,2,4,8,16,32,64 and then 320, 640, 1600, 3200, 8000. Several scales of 1.32 inches rising probably to 13.2 inches, appear corresponding with the foot that was wide spread in Mespotamia, another a bronze rod marked on length of 0.367 inches, apparently half a digit cubit of 20.7 inches, was also wide spread in Mespotamia. This shows strong links of the Harappan Civilisation with Mespotamia.

Religion and burial customs, correspond to the customs of the Arabs and Egyptians.

Evidence exists of some sort of animal cult related particularly to the bull, the buffalo and the tiger. Such animal cult also appears in Mespotamia. Some seals suggest influence from Mespotamia, among these are Gilgamish (Mespotamia epic) motif of a man grappling with a pair of tigers and the bull-man Enkidu (a human with horns, tail and rear hooves of a bull). Among the most interesting seals are those that depict cult scences or symbols of a god seated in a meditative posture and surrounded by beasts, with a horned head-dress and Phallus, the treess spirit with a tiger standing before it, the horned treess spirit with a tiger standing before it, the horned tree spirit confronted by a worshipper, a composite beast with a line of seven figures standing before it, the pipal motif and the swastika.

Form of burial showing belief of life after death.

Many burials have been discovered, giving clear indication of belief in a life hereafter. The cemeteries excavated at Harappa, Lothal and Kalibangan are clearly separate from the settlements and show that the predominant rite was extended inhumation, with the body lying on its back and the head positioned to the north and the feet towards south. This custom is still followed by the Muslims of Pakistan and is a continuation of the customs of Mespotamia. Quanties of pottery were placed in the grave and some-time personal ornaments adored the bodies. Some graves took the form of thick chambers within

which the body was placed.

Treatment of Hair.

From the finds from Harappa and study of the male statues denotes that the treatment of the hair is compared with the Babylonian statues. Side plaits are coiled from right to left and at the back there is only a single cap like coil.

The Brahavis of Baluchistan are a unique people. They are said to be the remanants of the Mohenjedaro and Harappan civilisation. The Brahavis claim to have migrated from Mespotamia and have Arab heritage.

The very name India, the country of the Indus, was first known to the west as that of a province of the Persian empire in the early part of the fifth century BC. But it so happened that geographical nomenclature of Indus valley was transferred to the whole sub-continent.

Conclusion.

The evidence produced above lead us to believe that the Indus Civilisation is an extension of the civilisation developed in Mespotamia. Of course, there are local traits, but Mespotamian influence is predominant.

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CHAPTER IV

COMING OF THE ARAYANS TO THE SUB-CONTINENT

While migration was taking place from southern Mespotamia, along the coast of Baluchistan into Sind and Punjab, migration was also taking place from northern Mespotamia from Armenia into Kashmir, Kulu, Chamba and northern Punjab.

The record of Jain Mandirs says that the age of Yudhistra the king of the Pandus, who fought the epic Mahabartha war, was 3102 BC. The war was fought on the banks of Jamna river, when the Arayans reached the Jamna Ganga doab for a considerable period the Arayan must have remained in the Punjab, before moving further east into the Ganges region. It can be reasonably assumed that they must have arrived in Punjab a thousand years earlier. It is therefore, apparent that they arrived at about the same time in the north, when the lower part of Indus Valley was being settled by migrants from southern Mespotamia.

The original home of the Arayans.



Scholars noted that all dead Arayan languages including old Persian and Sanskrit flourished in proximity to each other in Asia Minor (Turkey), so

their original home must be in that vicinity.

What is an original home-land? For a time people and their language might live in a certain area and a thousand years later we find them in an entirely different place. When did they speak one language and when did it break into Arayan ancestor languages? Their vocabulary contains many words denoting high mountains, rocks, hills, special names for the mountain oak and also many other trees and plants which grow in the mountains only. Numerous Arayan myths describe mountain lakes and swift streams originating in the mountains. Such landscape rules out plains north of Black Sea. Animals which were known to the Arayans, the panther, the leopard and the lion, inhabit southern geographical areas only. The Arayans also had a high level of material culture which is evident from their economy and their occupations, land tillage and livestock breeding. Arayan already knew to make bronze and what is most important, they also had chariots.

Recent discoveries have led archaelogists to believe that chariots were invented in the fourth millenium BC and on a very limited territory in northern Mespotamia.
This is a crucial factor in determining the ancestral home of the Arayans.

Priests played a very important role in Arayan society. The priests were important as fortune tellers, for offering prayers and sacrifices to the gods. The type is similar to that of priestly societies of ancient Western Asia.

The only area that fitted the bill was Armenia (Eastern Turkey)

It appears that Arayan language had many words and terms borrowed from Semitic ancestor languages, while the latter has many Arayan words. Such borrowings could have taken place only if the people speaking all those languages mixed with each other.

And in those olden times that was possible only if they were neighbours. In that period Arayans lived south of Arrarät and Caucus mountains and Semites inhabited Syria and Iraq. Therefore, the Arayans had their home between Caucasia and Syria.

It has been established that the agricultural civilisations originated in the mountains. However, very soon population explosions would occur and the space would become too small for them. Most likely, this happened to the Arayans. But why they moved farther and farther away from the home of their ancestors? The point is that the plains and valleys had been densly populated by non-Arayan nations, and the Arayans were compelled to migrate very far. A look at the map would reveal that they had to cover thousands of miles and the question immediately arises, whether people were capable of travelling that far in those days. Well, evidently they were. By fourth millenium BC, the Arayans already had chariots and domesticated horses.

Mr.E.P.Rapson writing the Ancient History of India also agrees with this view.

He said that in the evidence for the early history of speakers of Arayan languages there is nothing which would lead us to suppose that they lived upon an island. Indeed, it is very doubtful whether they possessed a word for the sea at all. For the word mare which in Latin means 'moor or swamp'. The climate in which they lived belonged to the temperate zone is shown by the nature of trees, which the comparison of their languages lead us to believe they knew. To their habitat we may assign with considerable certainty, the oak, the beach the willow and some coniferous trees. The cherries in Eruope were introduced by the great Lucullus in the first half of first century BC from Cerasus in Asia Minor,an area to which the Western World owes much of its fruit and flowering shrubs. The ancient kings of Iran encouraged their Satraps to introduce new fruit trees and better kinds into districts, which they ruled. There still exists a late copy of an early inscription in Greek which the king of Persia gives praise to one of his governors for his beneficient act in this respect.

The Arayans were not a nomad but a settled people. The use of animals best known to them were the ox and cow, the sheep, the horse, the dog and some apparently species of deer. The ass, the camel and the elephant ...

in early times. The goat was of later introduction.

The Arayans were familiar with corn. They must in all probability have lived for a considerable part of the year in one situation for the planting of corn implies, continued care over many weeks or months. Of birds, we may gather from the languages that they knew the goose and the duck. The most familiar bird of prey was apparently the eagle. The wolf and bear were known. From the data it is possible to locate the primitive habitat from which the speakers of language derived their origin. As we know it from primitive times it is a land of great forests. No country, however, which had not much variety of geographical features could have been the habitat of both the cow and horse. The horse is a native of the plains (valleys) the foal is able to run by its mother from the first day and always accompanies her in her wanderings. The calf on the other hand is at first feeble, unable to walk or see its way distinctly and therefore, is hidden by its mother in a brake, while she goes farther afield to find suitable pasture. The horse of the Arayans, combines pastrol and agriculture country in close connexion, which has in combination of low lying plains for the growth of grain and rich upland pasture suitable for flocks and herds and at the same time trees and birds of the character already described.

This is indeed no reason to suppose that earlier men followed any other route than which has been taken by successive waves of migratory populations in historical times. A people which would reach Persia from Istanbul after crossing the sea, travelling further on foot must strike the upper waters of Euphrates and Tigris. The fertile country with an alluvial soil of tremendous depth, which lies between these two rivers was the centre of one of the earliest and one of the most powerful civilisations of ancient times. But by passing south of Lake Van and through the mountains, which lie between it and lake Urmia they would find an access to the route which travellers still follow between Tabriz and Teheran. From where they would advance most likely along the southern end; of the Caspian towards Meshad,

whence in all ages there has been a well frequented route to Herat. At one time these people certainly extended far to the east and north, to the country then known as Bactria now Balakh and carried their conquests into the famous region which lies between the two rivers, the Amu Darya or Oxus and the Syr Darya.

The migrations, were not into un-peopled areas, that before they reached the frontier of Indus Region, must have had struggles with populations already existing there. We must suppose that success could have been achieved only by waves after waves following at no longer intervals. It has been argued that the Armenian stock was the first wave of Arayan advance and evidence can be adduced which makes it probable that still earlier waves of conquering tribes advancing from west to east were represented by the remote ancestors of modern Persians and inhabitants of Sapta Sindhava.

It has been suggested that early speakers of primitative Arayan language occupied a limited area well defended by mountain from attack, this would account for the general similarity of language in detail, if forced by the natural increase of population, they left this habitat in great waves of migration, we see how some languages of the family, as for example the Persian and Sanskrit are closely related to one another than they are to other members of the family.

We assume that such a habitat could be found in Armenia northern Mespotamia.

The Date.

As for the time when the Arayans migrated to Sapta Sindhava, the land of seven rivers and then their onward travel into the Ganges valley, we find from the Catpatha Brahamana that there appear the legend of the floods and the saving of Manu (Noah) by a great fish. The migration, therefore, must have taken place after the Noahs floods.

The Brahaman and Jain books have fairly good and accurate record of genealogy of the rulers of Magadh starting from 800 BC. The Hindu Arayans were also proficient in Astronomy. The records of Jains say that the epic war of Mahabharta took

place in 3102 BC. It can,therefore, be safely assumed that the Arayans must have arrived much earlier in Sapta Sindhava, in all probibility in the fourth millenium BC.

Sapta Sindhava.

Rig Veda is the sacred book of the Indian Arayans. It is a composition of meteric verses. It has references of the period, when the Arayans were in the Kabul valley, from where they shifted into the land of Sapta Sindhava (seven rivers). The main river is Sind, with western tributaries Swat and Kabul and eastern tributaries Jhelum, Chenab, Ravi, twin rivers of Bias & Sutlej and Sarsavati. The Rig Vega gives no impression at all that the Arayans were invaders of this land. In fact it is a picture of the Arayans, who may well have settled in the land of Sapta Sindhava side by side with the southern Mespotamians. Al-Beruni includes the valley of Amu in the Sapta Sindhava.

The Age of the supremacy of the Arayans.

When in Mespotamia the Hummarabi Dynasty, like the twelfth dynasty of Egypt, is found to be suffering languid decline, the gaps in the dulled historical records are filled with the echoes of the thunder god Indra, whose hammer beating resounds among the northern mountains. As this diety comes each year in the Middle East when vegetation has withered and after fruits have dropped from trees in a new season of growth and fresh activity, so he descended from the hills in the second millennium, before the Christian era as the battle lord of invaders and the stormy herald of a new age which was to draw upon the ancient world.

He was the war god of the Hittities as well as of the northern Amorities, the Mitannians and the Kassites, and he led these Arayans from the Iranian steppes towards the verdurous valley of the Punjab.

These invaders from the north entered Babylona about 1800 BC and overthrew the last king of the Hummarabi Dynasty.

The Hittite confederacy was controlled by an ambitious king who had dreams of a great empire and was accordingly pursuing a career of conquests.



This Hittite chariot probably resembles the prehistoric battle "tanks" used by the Aryan bowmen who crushed the Indus Valley people.

These conquests were made possible as the Arayans possessed the domesticated horse and with the help of chariots, the armies could travel vast distances. During this period the horse was known as Eastern Ass, as the Hittite entered Babylon from Iran in the east.

Judging from what we know of the northern worshipper of hammer god in later times, it would appear that when they were referred to as the Hatti or Khatti, the tribe of that name was dominating power in Asia Minor and north Syria. The Hatti or Khatti are usually identified with the broad headed mountaineers of Alpine or Armenoid type, the ancestors of the modern Armenians.

Their ancient capital was at Boghoz-Koi the site of Pteria, which was destroyed according to Greeks, by Creasus, the last King of Lydia, in the sixth century BC. It was strongly situated in an excellent pastoral district on the high breezen Plateau of Cappodia, surrounded by high mountains, and approached through narrow river gorges, which in winter were blocked with snow. According to Professor Elliot Smith broad headed Hittities have been traced upto Punjab.

It is found that the military aristocracy of the Mittanis spoke an Arayan language, as shown by the names of their kings -Saushatar, Artatama, Sutrana, Artashshurma, Tushratta and Mitlinza. They worshipped the following deities.

Mi-it-ra, Uru-w-na, In-da-ra and Na-sa-at-ti-ia.

These gods were imported by earlier Rig Vedic Arayans in the Punjab with Sanskrit names pronounced as Mitra, Varuna, Indra and Nasatya. The Mittani tribes called the military aritocracy as "Kharri", which word is still used in East Punjab, as Khatri. The vedic Arayans called the military aristocracy as Khastriyas and the Rajas, Rajanas and Rathore belonged to this class.

It appears that the Hittite and Mitanian invasion of southern Mespotamia and Arayan invasion of the Punjab represented two streams of diverging conquest from a common centre.

This was the period of domination of the Arayans, when they subdued Babylon and the cities of Harappa and Mohenjedaro. These large scale military operations resulted in one central government in later periods.

In the Indus Valley it was beginning of supremacy of the Arayans. The civilisation of the north dominated the civilisation of the south. In Punjab at Harappa itself and in a few places in Bahawalpur we meet a new type of people practising a different burial custom and practising a different tradition of painted pottery. Similarly in Baluchistan at several sites, new traditions speak of arrival of a new people. We begin to get a large number of burial cists or circular barrows in Baluchistan and Sind. Through the Indus Valley cites, including Harappa and Mohenjedaro which prospered for many centuries , were sacked and burned, soon after 1800 BC. By 1200 BC their culture had vanished and organised city life came to an end. The villagers, however, continued their humble professions, which produced bare necessities of life. The Harappan civilisation did not become extinct.

With the Hittite invasion the northern Hemitic overlaped the sourthern Semitic. In Pakistan Pushto, Punjabi Sindhi, which are Arayan languages have a rich blend of Arabic words. Though the Arayans dominated but with the fusion of the two, resulted in unified culture, which led to one government extending from river Nile to Jamna.

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CHAPTER - V

THE PERSIAN DOMINATION IN THE INDUS REGION BEFORE THE ACHAMENIAN DYNASTY.

The connections between Persia and Pakistan date back to the grey dawn of the Indus-Iranian unity, when the Arayan ancestors of Pakistan and Persians still formed an un-divided branch of the Indus-Iranian stock. Though the separation of these two kindered peoples, through their migrating into the respective countries they have occupied in historic times, which must have taken place more than three thousand years ago, nevertheless there would have remained a certain community of interest, which had a bearing upon the early history of Pakistan, where Persian influence and domination was strongest.

The people of the Indus Region and Persian through common ties of blood have close kinship in language and tradition and through near affinities in the matter of religious beliefs, ritual observances manners and customs.

The geographical connection between the Indus Region and Persia historically must have been known to both the countries from antiquity through the contiguity of their territorial situation.

Common Indo/Iranian domains comprised in the river system above the Indus basin, and verging towards north-western border adjacent to Iran, are referred to in Veda in certain allusions to the districts indicated by the rivers Amu, Kubha (Kabul), Krumu (Kurrum), and Gomati (Gomal). The Arayans occupied them on their way to Sapta Sindhva (the land of seven river). The valley of the Kabul was occupied by the Arayans and was a part of the Indus Region, especially the Gandarians and the Satagydas (Punjab) and Thatagu. The Parthavas in Rig Veda is understood as a reference to the ancestors of Parthians and Persians are referred to under the designation Parcavas. Balikha has been interpreted as reference to ancient Iranian tribes of the Bactrians.

From the Iranian side, if we may judge by some sources available the evidence is much stronger in favour of Persian influence upon Pakistan.

Avesta is the oldest source showing Persia influence over Pakistan prior to Achamenian period. It is appropriate to cite the Avestan references to Indus Region.

India was a name confined to the Valley of Indus.

The name for India in Avesta is Hindu (India) which like the old Persian Hi(n)du is derived from the river Indus, Sanskrit Sindhu - the designation of the stream being transferred to the territory adjacent to it and to its tributaries. The first chapter of the Avestan Vendidad contain an allusion to a portion of Pakistan in a list which it gives names of sixteen lands or regions, created by Ahura Mazda and apparently regarded as under Iranian sway. The fifteeth of these domains was Hapta Hindu,Seven Rivers a region of abnormal heat,identical with the territory of Sapta Sindhavas 'Seven Rivers', in the Veda. The district in question, which was more comprehensive than the undivided Punjab or Five Rivers, included the lands watered by the river Indus and its affluents, Jhelum, Chenab, Ravi, Beas joined by Sutlej and Sarsavati the latter being the eastern most stream. It is worth while to call attention to the Phalvi gloss,the passage may be literally translated as follows:-

"The seven Hindukan the expression Seven Hindukan is due to this fact that over-lordship is seven, and therefore I do not say Seven Rivers for that is manifest from the Avesta passage," From the Eastern Indus to the Western Indus"

Firdausi mentions in one passage, Kabul, Sindh, Hindh, Sandal,Chandal, Kashmir and Multan.

The Avestan fragment cited above 'from the Eastern Indus to the Western Indus' is interpreted as alluding to the extreme ends of the Iranian world. In Yasht in which the divine power of Mithra, the personification of the sun, light and truth is extolled as destroying his adversaries in every quarter. The passage which is metrical land therefore relatively old runs thus "The long arms of Mithra sieze upon those who deceive Mithra, even when

in Eastern Indus, he catches him down, when he is in the middle of the earth". The same statement is repeated in part in Yasna regarding the power of Sarosha, the guardian of mankind, as extending over the wide domain from Indus on the east to the extreme west, even when in Eastern Indus he catches, even when in western he smites him down".

The origin of the name Hindu Kush.

In Yasht is mentioned the name of a mountain called Us-Hindava which stands in the midst of the partly mythical sea **VOURU-KASHA** and is the gathering place of fog and clouds. The name Us-Hindava means simply, the mountain from where the rivers rise. The mountain is referred to U-Sindam in the Pahlavi or Middle Persian.

Avestan names of places located south of Hindu Kush.

A portion of these domains corresponds to a considerable section of Baluchistan and Afghanistan. One of the proofs of this community of interest is the fact that territory of Arachosia (Av Harahvaiti), corresponds to the province of Kandhar, was known in later Parthian times as "White India". The Avestan name Peshana still survives in the town of Pishin.

Prior to the seventh century BC and for numerous ages afterwards, there is further proof of relations between Persia and Pakistan, through the facts of trade, especially through the early commerce between the valley of Indus and Babylon, which was via Persian Gulf.

MENTION OF INDIA IN THE
ANCIENT IRANIAN-SOURCES.

The famous Arab historian Al-Tabari, divides the history of Iran into four sections, viz Pesh Dadi, Kayani, Arsacid and Sasani, Firdousi followed the same order, while writing his Shah Nama.

Al-Tabari, Salabi and Firdousi, give the names of the following kings, preceeding the Achaminids:-

PESH DADI KINGS

1. Kayamars.
2. Hushang.
3. Tahmorasp.
4. Jamshed.

5. Beaurasp.
6. Zahak.
7. Faridoon.
8. Ayraj.
9. Namrud Jabbar.
10. Muno-Cheher.
11. Afrasiab Turk.

KAYANI KINGS

1. Keikobad.
2. Keikaoos.
3. Kei-Khosrow.
4. Lehrasab.
5. Gooshtasp.
6. Behman Draz Dast.
(Arta-xerxes Longimanus)
7. Huma.

Since these narratives are not with dates, as such these stories will form a part of pre-history. Nevertheless it depicts the connections of Persia with the Indus Region.

Mahomed Kasim Ferishta, has given details of this period in his book entitled"History of the Rise of Mahomedan Power in India; as translated by Mr. John Briggs provides information for determining pre-history. of Pakistan.

He speaks of the first king of whose history we have some information was Krishna; he is not the Krishna of Mutra. He was contemporary to Tahmorasp King of Persia. One of his 37 sons became the Maharaja, who always maintained a friendly intercourse with the Kings of Persia, but Dongur Sein, one of his nephews, having left his court, took protection with Faridoon, King of Persia, who despatched his son Koorshap with a force to attack Punjab, in order to compel Maharaja to yield some part of his territory to his nephew. The war lasted ten years, when Maharaja was at length reduced to cede a part of territory to Dongur Sein.

At this time, an attack on the north-west frontier threatened the empire of Maharaja, but he was unable to stand the brunt of Persian forces, and ceded the Punjab to them in perpetuatity, besides making presents of elephants, etc. Some authors relate that Faridoon possessed Punjab; and the

descendents of Koorshap, down to the celebrated Roostoom, held it in subjection, together with Kabul, Tibet (Kashghar) Sind and Nemrooz (Surashtra).

It is said that Kesoo Ray, a Raja of India, despatched an ambassador to Munoo-Chehr the King of Persia, begging for his assistance. The King sent son of Nareeman, with an army, to support him. With this support Kesoo Ray was able to maintain his kingdom.

Minhaj Siraj the author of Tabqat Nasiri, writes that Munoo-Chehr was contemporary to the Prophet Moses.

On the death of Munoo-Chehr in Iran, Afrasaib Turk, King of Tooran, invaded that kingdom; and Munere Ray the successor of Kesoo Ray also having invaded Punjab, seized it for himself from the officers of Zal, the son of Sam, making Jalundar his capital. At the same time, Munere Ray sent an envoy to Afrasiab, acknowledging fealty to him. After this the Punjab remained in possession of the kings of India till the reign of Keikobad, who having deputed Roostum, the son of Zal, to reconquer that province , Munere Ray was defeated and was expelled from the Punjab.

Roostum placed Suraj, a local chief on the masnud (throne) and returned to Persia. It is related that it was in his time a Brahmin persuaded him to set up idols, and from that period the Hindoos became idolators, before which they, like the Persians had worshipped the sun and stars. The worship of images, however, was not introduced in the reign of Suraj. He was a contemporary and tributory of Keikabad. Suraj gave his sisters, daughters in marriage to Roostum. Bhay Raja succeeded his father and built the city of Bhairaich.

Bhay Raja kingdom was taken over by Kedar Raja. He was contemporary to Kei-Kaoos and Kei Khosrow, to whom he used to transmit annual tribute. In the later part of his reign he was attacked by Sunkul who ascended the throne. Sunkul Raja refused to pay tribute to Afrasaib, who sent 50,000 Toorky horses, under the command of Peeranweisa to attack him, but did not succeed. Thereafter Afrasiab himself came to the assistance of Peireanweisa,

at the head of 100,000 horses. He then pursued Sunkul Raja, who fled before him. From thence he sent ambassadors to Afrasiab, entreating his forgiveness. But Sunkul Raja was taken captive and taken to Tooran. The country was left to the son of Sunkal.

When Afrasiab returned to Tooran, he conferred the government of India on Rahut, the son of Sunkul Raja. Rahut built the fortress of Rohtas. Since Raja Rahut, left no male issue of age, a revolution took place, in which Maharaja, a person of Kutchwaha took over, as Maharaja-II. He was contemporary to Geshtasap, and reigned forty years, during which time he paid annual tribute to Persia.

Maharaja was succeeded at his death by his nephew, Kedar Raja. During his reign Roostum was slain and Kedar Raja rebelled and wrested Punjab. He remained some time in the town of Bhera. He built the fortress of Jammu, where he left Doorge, one of his relatives, of the tribe of Boolbas. Doorga allied himself with the Gukkurs and Chowbea, the ancient Zamindars of the Punjab. The tribes of Kabul and Kandhar rebelled against Kedar Raja and defeated him.

After the death of Kedar Raja, his minister Jye Chand, who was commander-in-chief of the army usurped the throne. He was contemporary to Behman and Darab. After the death of Jey Chand, his brother Dehloo took over. He built the city of Dehly. After having reigned only four years, Raja Phoor identified with Raja Porus, who opposed Alexander, collected a considerable force and attacked Dehloo and took him as prisoner, and sent him into confinement in the fort of Rohtas.

After the death of Phoor (Raja Porus), Sunsar Chund, who was identified as Sandracottus by the Greek historians, made himself master of the empire of India, but sent annual tributes to Persia.

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CHAPTER VI

ACHAMENIAN RULE IN PAKISTAN

Historically speaking the area of the Indus Valley , from Hindu Kush in the west to Arravali Hills and River Jamna in the east was considered to be under the sway of Iran , from pre-historic times.

When we enter into the period, when history was properly recorded we find that the Indus Valley is a part of the great Achamenian Empire. The founder of this Empire was Cyrus the Great (550-529 BC). The ruling dynasty of Persia settled in Fars in South Western Iran, traced their ancestory back to Haxaminish or Achamenes. Cyrus the Great married the daughter of Astyages in 559 BC. He was a King. He united under his authority several Persian and Iranian groups. He then established diplomatic exchanges with Nabonidas of Babylon (556-539 BC), which worried Astyages of Media. Eventually, he openly rebelled against the Medes, who were beaten in the battle when considerable numbers of Median troops deserted to the Persian standard. Thus in 550 BC, the Median Empire became the first Persian Empire and the Achaemenid Kings appeared on the International scene with a suddeness that must have frightened many.

Cyrus immediately set out to expand his conquest and annexed Babylonia (Iraq) , Lydia (Western Turkey), Cilicia (Central Turkey), Greek City States along the western coast of Asia Minor and Indus Region.

He died in 529 BC while fighting in the east in Balakh.

In the neighbouring states in the east of Jamna River, in the Ganges Basin, Ajusutra (519-503BC) ruled Maghda (Bihar) as a Raja. It is in Maghda that Gotama Buddha, founder of theBuddhist faith, attained Nirvana in the year 543 BC.

Cambyses II (529-522 BC)

On the death of Cyrus the Great, the empire passed to his son Cambyses II. There may have been some degree of unrest throughout the empire

at the time of Cyrus's death for Cambyses apparently felt it necessary to kill his brother Bardiya (Smerdis) secretly in order to protect his rear while leading the campaign against Egypt in 525 BC. The Pharaoh Ahmose II of the 26th dynasty, sought to shore up his defenses by hiring Greek mercenaries, but he was betrayed by them. Cambyses successfully managed the crossing of the hostile Sinai Desert and brought the Egyptian under Psalmk III, son and successor of Ahmose to battle at Pelsium. The Egyptian lost and retired to Memphis, the city fell to the Persians and the Pharaoh was carried off in captivity to Susa.

In the Ganges Basin Ajusutra (551-519 BC) and his son Udgabhadaka (519-503) were rulers of Magdha, a neighbouring state. It is during the times of Ajusutra that Mahavira the founder of the Jaina faith died in the year 527 BC.

Darius I (522-486)

Darius I later called the Great, tells the story of the overthrow of Bardiya and the first year of his own rule in detail in his famous royal inscription cut on a rock face of Behistun mountains, a few miles east of Kermanshah. Darius was a member of the Achaemenid royal house though he was not the son of Cambyses, but was made king after his death.

After quelling internal rebellions, he turned his attention to the organisation and consolidation of his inheritance and it was for this role - that of a giver-and organizer - that he may himself judged from his inscriptions, most wished to be remembered.

Such activities did not prevent Darius from an active unifying policy. Campaigns to the east confirmed gains made by Cyrus the Great. Expansion in the west began about 516 BC, when Darius moved against the Hellespont as a first step toward an attack on the Scythians along the western and northern shores of Black Sea. A Persian offensive against Greek in 494 BC was successful. The Greek fleet was badly beaten off Miletus. In 492 BC Mardonius a son-in-law of Darius was made Commissioner of Ionia (Greece).

Xerxes I (486-465).

Darius eldest son by Queen Atossa was born after his father had come to the throne, he had been designated official heir in 498 BC, and while crown prince, he had ruled as the King's governor in Babylon. Several rebellions during his reign were crushed. Harem intrigues, which were steadily to sap the strength and vitality of the Achamenid Empire, led to the assassination of Great King in 465 BC.

Artaxexes I to Darius III.

The three kings followed Xerxes on the throne -Artaxexes I (464-425 BC-, Xerxs II (425-424) and Darius II (423-404 BC) were comparatively weak individuals, and kings, and such successes as the empire enjoyed during their reigns were mainly the result of the efforts of subordinates.

Artaxerxes II (404-359 BC)

The main events of his long rule were war with Sparta (Greek) that ended with a peace favourable to the Persians, the revolt of Cyrus the younger, the satrap of Egypt. The uprising known as the revolt of the Satraps. In the end the Satraps were willing to return to their own provinces and central authority was restored.

In the Ganges Basin and neighbouring state of Maghda Chandra Gupta came to power in the year 372 BC, after defeating the last Nanda King.

Artaxarexes III (359-338 BC)

Plot and counter plot, harem intrigues and murder brought Artaxeses to the throne. But he was victim of the same intrigues and was poisoned by his physician at the order of the eunuch Bagos.

It is during the reign of Artaxeres III that the rule of his contemporary in the Ganges Basin Chandra Gupta Maurya ended in the year 348 BC and he was succeeded by his son Bindusara in his life time. Chundra Gupta died in 345 BC.

Arses (338-336 BC)

Then Bagos made Arses king in hopes of being the power behind the throne, but Arses did not bend easily to Bagos's will. He atempted to poison the king maker but was himself killed in retaliation. Bagos then engineered the accession of Darius III a 45 year old former satrap of Armenia. He was

the nephew of Artaxerxes II. The end of the empire came soon afterward in May 334 BC with the loss of the Battle of Granius to Alexander the Great. Persipolis fell to the invader in April 330 and Darius the last Achaemenid, was murdered in the summer of the same year.

Account of Achaemenid Rule in India.

According to Arrian, Cyrus led an expedition towards the Indus Region. His expedition was quite successful as per the evidence of his inscriptions. Between 545 and 539 BC he marched to the north and north east right upto Balakh and then crossing the Hind.ı Kush he over-ran the upper Kabul valley, called by the Persians Paruparasanna (land beyond the mountains). We are told by Pliny that Cyrus destroyed the famous city of Kapisi in the Kabul valley. Arrian further writes "The district west of the river Indus as far as the river Cophen (Kabul) is inhabitated by the Astacenians and Assocenians, the Indus tribes. "They were in ancient times subjects to the Assyrians, afterward to the Medes and finally submitted to the Persians and paid tributes to Cyrus, the son of Cambyses, as ruler of their land". Astacenians were the Ashtakes, a confederacy of eight tribes of Peshawar region and Assacenians were the Ashvaks (generally identified with modern Yusufzais) in the Swat Valley. Arrians reference to the earlier conquests by the Assyrians anc Medes is confirmed by record on tablets excavated from Mespotamia. We know little about the actual fighting except that Cyrus established himself in the Indus Valley. Darius I in his Behistun inscriptions records among twenty three satrapies, the names of Gandhara , Makae (Makran), Thatagu (Sind) and Sattagudai (Punjab), having hundreds of cattle. His two later inscriptions engraved at Persipolis and Naqsh-e-Rustam express Hindush (which is a corrupt pronunciation of Indus), which shows that the Indus Valley was a part of his empire. This annexation was preceded by a geographical exploration. Herodotus writes "Of the greater part of Asia, Darius was the discoverer. Wishing to know where the Indus (which is the only river save one that produces crocodiles) e. tied itself into the sea he sent a number of

men on whose truthfulness he could rely, and among them Scylax of Karunada, sailed down the river. He started from the city of Kaspuaturos, in the region called Paktinke, and sailed down the stream in an easterly direction to the sea. Here they turned westward, and after a voyage of thirty months, reached the place from which the Egyptian King - sent the Phoenicians to sail round Libya. After this voyage was completed, Darius conquered the Indians (Indus Region) and made use of the sea in those parts. The city of Kaspaturos or correctly Paskaturos, can be no other than modern Charsadda on the confluence of the Kabul and Swat rivers. Herodotus further gives the following details. The Satta-gudais, the Gandharians, the Dadikai (Dard people of Chitral and Gilgit) and the Aparutai (modern Afridis), who were all reckoned together, paid a tribute of hundred and seventy talents. This was the seventh Satarapy. "The Indians who were more numerous than any other nation with which we are acquainted, paid a tribute exceeding that of every other people, three hundred and sixty talents of gold dust. This was the twentieth satrapy.

Comparing the rule of three rulers, Herodotus makes an interesting observation, "During all the reign of Cyrus , and afterwards when Cambyses ruled, there were no fixed tributes, but the nations severally brought gifts to the King. On account of this and other like doings, the Persians say that Darius looked to making a gain in everything, Cambyses was harsh and reckless, while Cyrus was gentle and procured them all manner of gods. In the great army that Xerxes led against. Greece we find soldiers from Pakistan taking part in the fight. Herodotus writes "The soldiers from the Indus Region, wore cotton dresses and carried bows of cane and arrows" also of cane with iron at the point. Such was the equipment of the Indians and they marched under the command of Pharazathres, the son of Artabates". "The Pakhtuns wore cloaks of skin and carried the bow of their country and the dagger. Their commander was Astyntes, the son of Ithamatres. The Utians, and Mukai". "And again the Parthian and Chorasmians with the Sog-

dains, the Gandharians, and the Dadikai, had the Bactrian Equipment in all respects." We further read about the Indians that they were equipped as footmen but some were on horse back and some in chariots. The chariots were drawn either by horses, or by wild asses.

The names of these tribes clearly suggest that the eastern domain of the Persian Empire as much the same in extent under Xerxes in 480 BC, as it had been in Achamenid Empire under Xerxes; there is no reason to belive that they lost control over the eastern domain. In fact Ctespias informs us the Artaxerxes II used to receive costly presents from India. There is no reason to differ from Professor Jackson who concludes thus "The fact, however, that this domination prevailed even to the end of the Achaemenian sway in 339 BC is further-more proved by the call which Darius III, the last of the dynasty was able to issue to Indian troops when making his final stand at Arbela to resist the Greek invasion of Persian by Alexander." Arrian writes "The Indians who were colterminous with the Bactrians as also the Bactrians themselves and the Sogdians had come to the aid of Darius, all being under the command of Bessus, the viceroy of the land of Bactria. They were followed by the Sacians of Scythians Tribes belonging to the Scythians who dwelled in Asia. Barsaentes, the viceroy of Arochosia (Qandhar), led the Arachosians and the men who were called mountaineer Indians, who lived on this side of the Indus."

Thus the people of Pakistan were all along associated with the Persians in the struggle against the Greeks. It is this close association which led Alexander to advance to the eastern most limit of the Persian Empire.

Culture of the Achamenian Period

Achamenian though believed in conquest, but they also maintained the sanctity of the religion of all their subjects. They ensured that their culture and arts remain in-tact. Cyrus, the Great always respected the places of worship and gods of his subjects. He always mentioned their names with respect. If any place of worship was destroyed by any ruler,

he got it re-constructed. He also restored the religion, culture and customs of the city of Babylon.

Achamenians treated the conquered people with kindness and consideration.

Development of Writing.

The Achaemenians also developed under Darius I, quasi - alphabetic systyem of cuneiform writing under the influence of Aramic writing. In Iran the cuneiform gave place to Pahelvi, which evolved from the Aram-ic and in Pakistan the same Aramic led to the evolution of the Kharoshti writing, which remained in vogue until fifth century AD. It may be remembered that the use of Aramic became common in the Achaemenian Empire.

Formation of Government.

In old Iran the government was four tier. The basic unit was the family, which was ruled by its elder. Then there was the government at village level, which was ruled by the village Headman. The government at the third level was that of the Chief of the tribe.The government at the fourth level was of the country and was headed by the King.

The satrap or Viceroy of the Province was appointed from the Royal family . The members of the Royal family, who were nominated as rules were designated as Kings, but the supreme ruler was called as King of Kings.

The founder of the Achamenian Dynasty Cyrus the Great adopted this method. He appointed regents in Babylonia, Gandhara, Parat and Lydia, who were directly responsible to the King. But Darius I altered this rule and instead appointed Satraps. He divided the country into different provinces, and named them as Satarapis.

In addition to the Satrap, the Army Commander and special envoy were also appointed by the King. These posts were independent of each other and were directly responsible to the King. In this way the three chief officers could not co-ordinate with each other. This minimised the risk of revolt. In the provinces, Inspection Officers were also sent, at the head of an Armed Garrison. These officers also had the powers to punish and they were also

informers of the King.

Parath was a district in comparison with other Satrapies as it was the home of the Achamenians. The people of this province were exempt from taxes. Every province had to pay tribute to the King, which was determined by him. Taxes were in the shape of gold or in kind. Indus Region paid the most taxes. Least tax was paid by Makran.

The King had an armed guard, which consisted of two thousand foot-men and two thousand horse-men. The strength was subsequently, increased to ten thousand. The guards were known as "Sepah-e-Javedan".

The person of the King.

The King had the central role in the national life. He was totally auto-cratic. He was the law giver. Law once made was never changed. The prosperity or other-wise depended on the King. If the King was able and a good administrator the country was prosperous. If the King was weak and lacked foresight the country faced disaster. King always followed national traditions and customs. He did consult his courtiers, but the decision once made by the King was final. People, in respect of the King, used to bow and kiss his feet. Inspite of this the Kings were not considered as a shadow of God.

The King had a special decorum for taking meals. The King use to take food alone, but the Queen could sit on the table. On such occasions the Queen mother had a precedence over the Queen. Xerxes II permitted his brother to eat with the King and the Queen. The King used to entertain a large number of people, as many as 15,000 persons were fed from his kitchen.

King's seal was fixed on the letters and orders. The heads of provinces used to give lot of respect to the King's Seal.

During the Achamenian reign, there were seven big families in Parath, who held special right. The elders of these families had a say in the government. They could seek audience with the King at any time, except when the King was in the harem. These nobles were called princes. The king usually selected his queen from these families.

King's dress and appearance.

Achamenians dressed themselves in the manner of Medes. The King wore rich robes of crimson colour. The robe was the main part of the dress. The crown was distinct. The design of the dresses are quite visible from the carvings at Persipolis. The King also wore ear-rings. There were golden ear-rings. There were golden necklaces and chains around the neck. The belt was of gold. They had flowing beards and curly hairs. The head of the rod carried by the king was of the shape of apple made of gold. Behind the King stood a noble of high stature and a servant held the fan to ward off flies.

Hobbies of the King consisted of hunting. The wall carving depict hunting scences, lions, deers hares and birds.

The status of Women in the Society.

In the Achamenian period taking of more than one wife was the common custom. Women of the nobles remained in Purdah, so much so that even the carvings and statutes show no depiction of the women. The girls could not meet even their near relatives. In the house of the nobles it was considered a vice for the women to work. Village and nomadic women, however, did not observe pardah.

The queen had full powers within the palace. She could wear the crown. She had powers over other wives of the King. The queen had a large privy purse. If the queen was able she also influenced the court. But inspite of this queen used to be under the influence of the queen mother. If the King was weak eunuchs had a lot of say, which resulted in disastrous consequences.

Law.

Laws were framed with the consultation of the Nobles. Once the law was made it was strictly enforced. Punishments were very harsh. Rebellion, murder and adultery were punishable with death.

Finance.

Taxes were collected by the rulers of different areas. Before Darius there were no rules. He created a proper administration and fixed definite taxes in the shape of cash and kind, which facilitated collec-

tion. Darius was the first king who introduced Gold and Silver coins in Pakistan. The coins of the period have a facimile of an archer, who knees are bent.

Army.



.. Above: Darius I—who ruled at its height—holds audience. Behind

The Satraps were required to keep armed forces and maintain law and order. They were supposed to keep the high ways open, for flow of trade and travel of the people without hindrance and fear. Important forts were properly guarded and the army remained permanently staioned there. In case of emergency Armies were built by drawing from various tribes and people. But this happened when the King had to face aggression from outside. The Indians and Greeks were a part of the army.

Navy.

After the conquest of Greece and Egypt the navies of these countries became a part of the royal navy. The commander of the Navy was from the Parthians.

Lines of Communication.

Communication was given the most importance in the Achamenid period, as without it was not possible to control an Empire extending from Libya in the west to the Punjab in the east. Roads were built to connect different parts of the Empire, Sea lanes connected Persian Gulf with the Red Sea.

Darius I wanted to connect the Nile with Red Sea. A survey was carried out by the Greek Engineer Sylax and after the completion of the survey the digging of the Canal was ordered. The canal was completed and one of the Inscriptions of Darius read as under:-

"I am a Persian I started from Iran and conquered Egypt. I ordered the drawing of Canal from the River Nile, so that it may be connected with the shores of Iran. With the blessing of Ahur Mazda the canal has been completed under my command the ships travel from Egypt to Iran and this is what I deserved"

Post Offices were constructed along the high ways, which were called Parcha Khana. The farmans were sent by horse-men, who ran from one Post Office to the other Post Office, where another horse man was ready to race to the next Post Office. This system continued down to the reign of Sher Shah Suri and the Moghals.

Signals were also sent by lighting fire on high ground.

Religion.

From the relics it is deduced that Achamenian believed in one God and Ahur Mazda was the symbol. The Kings thought their kingdom was the gift of Ahur Mazda. Their inscriptions bear this fact out. They thought that fire is the representative of God.

Ancient Iranian did not worship the Sun, which began in the later parts of 5th century BC. Then people swore in the name of the sun and sought his aid. Besides the sun(shams), fire (agni), air (vayo) were also considered sacred and animals were also sacrificed in their names.

Religious ceremonies were carried out by priests. They were called Mughs and no religious ceremony could be held without them.

Avesta.

The religion of Iranian Arayans and Arayans of the Indus Region was in the beginning identical. But when Zorashter appeared in Parath, he presented new ideas. This religion was local and remained local for a very long period. But it is no-where proved that the Achamenians believed in the Zorashterism.

Habit and Customs.

Herodotus writes that the Iranian celebrated birth days with great solemnity and feasts were arranged on the occasion. They ate the flesh of the cow, horse and camel. They cooked meals of various types.

They were very fond of strong drinks. They considered the Earth to be very sacred and did not spit on the ground. When they met they kissed each other. They also kissed the feet of their Elders.

Having many children was considered a great virtue. The person who had many issues was honoured by the King. From the age of 5 to 20 the children were taught three things, archery, horse riding and truthfulness. The sowing of trees, cutting of grass and cleaning the arms was the occupation of grown up. They engaged in regular exercise and racing. The King gave prizes to the winner.

Truthfulness, was considered as the greatest virtue and lying was taken as the greatest vice.

Dad Vari (Courts of Justice).

Dad Var (judge) were appointed to settle the disputes of the people. Honest men were appointed as judges.

Dewan Aali were courts of higher to Dad Var. The King himself utilised the powers of Dewan Aali or appointed one of his confidents. He himself looked into the cases. In such an event the law was strictly enforced and punishments were severe.

Inscriptions of the Achamenid Period

The remains of Achamenians are found at Pazgad, Persipolis, situated in the north of Shiraz in a hilly valley. One of the Inscriptions read as under:-

"Oh sons of Adam, I am Cyrus the Great the son of Cambysus who was the founder of the government of Iran. I am the King of Asia.

Do not grudge my resting place".

Beshtiun Inscription, reads as under:-

"I Darius the Elder, King of Kings, King of the land of Vishnatup and grand son of Arsam. The following lands are under my rule with the kindness of Ahur Mazda, I am the King of these lands:-

Paras, Khuzistan, Babul (southern Iraq), Assirya (Syria),

Egypt, Islands of the River Spard, Yonia (Greece).

Modes (north eastern Iran), Arman, Cappodia (Turkey), Parath

(Khurasan), Zarang (Siestan), Herat, Khawazin, Bactria, Sodgania,

Gandhara (the country of the Indus west of R.Jhelum),Sythia,
Sat-gow (Punjab),Rakhaj, (Kabul), Makia (Mekran), Thatta-go (Sind)."
Incidently where the Achamenid Empire stood, the following independent states now exist from west to east:-
"Libya, Egypt, Jordan, occupied Palestine, Lebanon, Syria, Turkey, Greece, Bulgaria, Kuwait, Iran, Afghanistan and Pakistan".
Most of these states are Islamic countries. Northern parts of the then Achamenid Empire namely, Sodigania and Scythia are now known as Russian and Chinese Turkestan.

Eastern Limits of Achamenian Empire.

The limits are determined by the farthermost marches of Alexander. The mission of Alexander was determined by the letter which he addressed to the last Achamenian King Darius-III, wherein he declared himself king of his domains. The contents of his letter are given in the following chapter.

It was near Mathura that Alexander crossed the Jamna river and erected Altars and that is a positive proof of the limits of the Persian Empire.

Mahomed Kasim Ferishta in his book "History of the Rise of Mohemedan Power in India" identifies Raja Phoor with Raja Porus, who opposed Alexander. Ferishta says that Dehly was included in the domians of Raja Porus. It follows from this evidence that the area upto Dehly formed part of the territory occupied by Alexander and is also another proof of the extent of the Persian Empire.

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CHAPTER VII

GREEK RULE IN PAKISTAN

Alexander the Great(336 BC to 323 BC).

Al-Beruni mentions in the History of India that Alexander was the illegitimate son of Artaxarxes, the Achamenian King. Alexander's mother was Queen Olympus, wife of Philip the ruler of Macedonia. Mirza Maqbool Beg Badkhshani writing the History of Iran says that Philip had started living lucidly and was involved in many love affairs. Queen Olympus was not happy about it. This led to palace intrigues and the Queen and Alexander started living separately from Philip. The King then married a young woman Cleopatra. In the marriage party the uncle of his new wife proposed a drink to the health of the King and wished that a legitimate son be born to him. Alexander on hearing this threw his glass of wine on his face and questioned whether he was not the legitimate son of Philip. Philip drew his sword on Alexander, but fell down on his table. Alexander retorted that this is the man who wants to conquer Asia, although he cannot move from one table to the other. There-after Queen Olympus and Alexander left in a rage.

Shortly afterwards Philip was murdered and Alexander succeeded him, as King of Macedonia. Historians say that Queen Olympus was responsible for his murder.

Whatever may be the authentic ity of these reports, one thing is quite certain that once Alexander entered Asia, he never returned to his homeland. He adopted the Persian dress and manners. He married a Persian Princess Roxana the daughter of Oxyartes, ruler of Bactria (Balakh).

Alexander's Invasion of Asia.

During the times of Darius, Macedonia and other Greek lands were occupied to the Achamenian Empire.

Durius III was the last Achamenian ruler in whose time Alexander rose from north-western part of the empire and after defeating the Achamenian, he laid foundation of the Greek Rule in the Middle East.

After subduing Thebes in 335 BC, Alexander

started on his expendition. He first subdued Lydia (Western Turkey), Phrygia (Central Turkey), Cappodia (Eastern Turkey), he advanced to Palestine, thence to Egypt, Libya and on his return march subjugated Syria, Babylon and Iran. He had the intention to occupy all the people that were subjects to the Achamenians, including the Indus Region, consisting of Gandhara, Satagao, (Punjab) and Thatagau (Sind). The motives of Alexander's campaign are contained in his letter to Darius III, as quoted by Arrian, which reads, as under:-

"YOUR PREDECESSORS HAVE ENTERED MACDONIS AND THE REST OF GREECE, IN A HOSTILE MANNER AND INJURED US. I, AT MY ADVANCEMENT TO THE EMPIRE OF GREECE, WILLING TO REVENGE MY COUNTRY'S WRONGS THE PERSIANS, HAVE PASSED OVER INTO ASIA, HAVING RECEIVED SUFFICIENT PROVOCATIONS FROM YOUR FORMER NUMEROUS RAVAGES. YOU AIDED THE PERINTHIANS IN THEIR UNJUST WARS AGAINS MY FATHER AND OCTUS TRANSPORTED AN ARMY OF PERSIANS INTO THRACE TO DISTURB THE PEACE OF OUR GOVERNMENT. MY FATHER WAS SLAIN BY TRAITORS, WHOM YOU HAD HIRED FOR THAT PURPOSE AND AT THE SAME TIME, WHEN YOU HAD TAKEN CARE THAT ARSES SHOULD BE DISPATCHED BY BAGOAS YOU USURPED THE EMPIRE UNJUSTLY AND IN OPEN DEFIANCE OF ALL PERSIAN LAWS, YOU HAVE, MOREOVER, WROTE LETTERS IN GREECE ENCOURAGING MY SUBJECTS TO REBELLION AND TO THAT END HAVE SENT MONEY TO LACEDAEMONIANS AND OTHERS, WHICH NEVERTHELESS ALL THE GRECIANS. EXCEPT THE LACEDAEMONIANS, LOYALLY REJECTED, BY WHICH MEANS, YOU STROVE TO WITHDRAW MY FRIENDS AND FOLLOWERS FROM ME, AND TO DISSOLVE THAT FIRM LEAGUE WHICH I HAVE ENTERED INTO WITH ALL THE STATES OF GREECE WHEREFORE I HAVE INVADED THE REALMS IN A HOSTILE MANNER, BECAUSE THOU WAST THE FIRST AUTHOR OF HOSTILITIES. AND NOW, WHEN I HAVE BEATEN THY WHOLE ARMY IN A PITCHED BATTLE, AND HAVE ALREADY, BY PERMISSION OF THE GODS, GAINED POSSESSION

OF ASIA, AS MANY OF THY SOLDIERS SURRENDERED THEMSELVES INTO MY HANDS AFTER THE BATTLE, I PROTECT, NEITHER DO THEY TARRY WITH ME AGAINST THEIR INCLINATIONS, BUT FREELY AND VOLUNTARILY TAKE UP ARMS FOR MY CAUSE. TO, ME THEREFORE, AS LORD OF ALL ASIA, COME AND APPLY THYSELF, BUT IF THOU ART AFRAID OF ANY HARSH USAGE UPON THY COMING, SEND SOME OF THY COMEST INTO MY PRESENCE, ASK FOR THY MOTHER, THY WIFE AND THY CHILDREN AND WHATSOEVER THOU WILT BESIDES, AND THOU SHALT RECEIVE THEM, AND NOTHING SHALL BE DERIVED THEE. HOWEVER WHEN YOU WRITE TO ME NEXT, REMEMBER TO ENTITLE ME "KING OF ASIA", NEITHER WRITE TO ME ANY MORE AS YOUR EQUAL, BUT AS LORD OF ALL YOUR TERITORIES. IF YOU ACT OTHERWISE, I SHALL LOOK UPON, AS AN INDIGNITY OF THE HIGHEST CONSEQUENCE, AND IF YOU DISPUTE MY RIGHT TO THE POSSESSION OF YOUR REALMS, STAY AND TRY THE EVENT OF ANOTHER BATTLE, BUT HOPE NOT ANY MORE TO SECURE YOURSELF BY FLIGHT FOR WHEREVER YOU FLY, THITHER I WILL SURELY PURSUE YOU."

There he continued to follow Darius, who was murdered by Bessus, the ruler of Bactria. nevertheless, Alexander continued his march, since he had declared himself King of Asia. He decided to go to the limits of the Persian Empire. In the winter of 330 BC he was encamped in Seistan, and with spring moved to the uplands, which today constitute the southern part of Afghanistan. The inhabitants saw the Greeks built a city at a point commanding among the Arachosians. Today we call it Kandhar. According to Eratosthenes and Megasthenes, as quoted by Arrian, who assures us, that while he entertained a converse with Sibytrius Governor of Arachosii, he frequently visited by SANDRACOTTUS, a ruler of Indus Region. Strabo called him Sandracottus though Causabon's eidtion agrees with Arrian, but Plutarch also names him Andracottus. Megasthenes identifying him further says that he was king of Indus Region, but Porus was much bigger ruler than he. It seems that Sandracottus

was one of the rulers and his state lay some-where near Qandhar, as he was often seen in the court of Sibytrius, the Governor. He has been wrongly confused with Chandra-Gupta Maurya, ruler of Magdh (Bihar), who died in the year 345 BC.

Beyond this city a mountain barrier separated the Greek post in summer of 329 BC from the Kabul valley, that is to say from the river system of Indus. In winter Alexander pushed through hills and descended into the Kabul valley, but did not make an immediate advance upon Taxila. Beyond the mountain range which forms the northern side of the valley the Us-Hindush lay the extreme satrapies of the old Persian Empire, towards the north-east Bactria, whose name still survives in the city of Balakh and the country called Bukhara, which was subdued by him. Oxyartes was made governor of the province, whose daughter Roxana he married later on. He remained in Kabul Valley till the snow melted enough to make the Khawak pass practicable, the Greek army trailed up the Panjshir Valley. During the following months (May 328 BC to 327 BC) showed that Alexander prevailed against all enemies. As far as Syr-Daria (Jaxartes) the people of Eastern Iran were broken before him. In the early spring of 327 BC he was moving to the south. Raja Ambhi the Achamenian vassal of Taxila thought safe in allying himself with Alexander. While he was still in Bukhara, Ambhi began to negotiate. Envoys from Taxila made their way over the ridges of Hindu Kush. They were charged with the message that Ambhi was ready to march by Alexander's side against any force in the Indus Region, who might refuse to submit.

Actually the defeat of Darius in 331 BC created a political vaccum in Pakistan and led to conflicts among the local chiefs. Among them Astes was supreme in the Peshawar valley and Porus a Persian vassal dominated Jhelum and Chenab and his influence extending further beyond. Ambhi the ruler of Taxila was jealous of the power of Porus.

Alexander chose the northern route to enter Pakistan. He must have been helped in his choice of the route by the ruler of Taxila. There he divided

his army into two parts - the first was led by himslef through the territory of the northern tribes. The second was to be led by two of his officers accross the country of Peshawar to overpower its ruler Astes, to meet Alexander on the Indus and prepare for the final battle with Porus. According to Mr. V.S. Smith the point at which he encamped on the western bank of river Jhelum was 115 miles from Taxila, north of the town of Bhera. Historians are quite silent about the capital of Porus. Sir Alexander Cunningham has strongly advocated that in confronting Porus, he while crossing Jhelum river, followed the Jalapur route north of Bhera and the battle was not fought near the modern city of Jhelum as no remain of any old city exist there. The fiercest of the battles was fought under the command of Alexander himself on the eastern bank of river Jhelum. As can be concluded from the writings of Arrian there were reverses to Porus, but he was not entirely defeated. While the war was in full swing, an embassy was sent by Alexander to Raja Porus through Raja Ambhi and in this understanding was established between Alexander and Raja Porus, who accepted the overlord-ship of Alexander in place of the Persians, and in return Porus was allowed to retain his territories. After which the forces of Raja Porus joined hands with the forces of Alexander for further march to the east. Regarding the truce of Alexander and Porus Arrian writes,"ALEXANDER HAVING OBSERVED HIS GALLANT AND GENEROUS BEHAVIOUR IN THAT DAY'S ACTION SENT TAXILES THE INDIAN PRINCE TO HIM, WHEN HE OVER TOOK HIM AND CAME AS NEAR AS WAS SAFE FOR FEAR OF HIS ELEPHANT, HE REQUESTED HIM TO STOP HIS BEAST AND RECEIVE ALEXANDER'S COMMANDS. PORUS, SEEING IT WAS TAXILES, HIS OLD ENEMY, RAN AGAINST HIM WITH HIS SPEAR, AND HAD PERHAPS SLAIN HIM, IF HE HAD NOT IMMEDIATELY TURNED AWAY HIS HORSE AND ESCAPED OUT OF HIS SIGHT. HOWEVER, ALL THIS WAS NOT SUFFICIENT TO INCENSE ALEXANDER AGAINST HIM; BUT HE SENT OTHERS AND AFTER THEM MORE, AMONG WHOM WAS MEROE, AN INDIAN, BECAUSE HE

UNDERSTOOD THERE HAD BEEN AN OLD FRIENDSHIP BETWEEN THEMAND PORUS OVERCOME WITH MERO'S EXHORTIONS, AND ALMOST DEAD WITH THIRST, CAUSED HIS ELEPHANT TO KNEEL DOWN, AND THEN ALIGHTED FROM HIM; AND AS SOON AS HE HAD REFRESHED HIMSELF WITH A LITTLE WATER, HE ACCOMPANIED MEROE TO ALEXANDER. ALEXANDER BEING INFORMED OF THE APPROACH OF PORUS, ADVANCED A LITTLE FORWARD BEFORE HIS ARMY; AND ACCOMPANIED BY SOME OF HIS FRIENDS, WENT TO MEET HIM, AND STOPPING HIS HORSE, WAS SEIZED WITH ADMIRATION AT HIS TALLNESS, FOR HE WAS ABOVE FIVE CUBITS (6/½ feet) HIGH, AS WELL AS AT HIS BEAUTY, AND THE JUSTNESS OF THE PROPORTION OF HIS BODY, AND HE WAS NO LESS AMAZED TO FIND THAT HE SEEMED STILL FROM ENTERTAINING ANY HUMBLE OR SERVILE IDEAS IN HIS MIND, THOUGH HE WAS CONQUERED: HE CONSIDERED BESIDES, THAT HE WAS GENEROUS MAN, WHO HAD CONTENDED WITH ANOTHER OF EQUAL GENEROSITY, AND THAT HE WAS A KING WHO HAD STROVE TO PRESERVE HIS DOMINIONS FROM THE INVASIONS OF ANOTHER KING. THEN ALEXANDER FIRST DIRECTING HIS DISCOURSE TO HIM, TO WHOM PORUS MADE ANSWER, THAT WE WOULD USE HIM ROYALY - ALEXANDER SMILING REPLIED, "THAT I WOULD DO FOR MY OWN SAKE; BUT SAY WHAT I SHALL DO FOR THINE." PORUS TOLD HIM, " ALL HIS WISHES WERE SUMMED UP IN HIS FIRST PETITION." ALEXANDER, OVERJOYED AT THIS ANSWER OF HIS, NOT ONLY RESTORED HIM STRAIGHT TO LIBERTY, AND THE FULL POSSESSION OF HIS FORMER DOMINIONS BUT ALSO GAVE HIM IN SO ROYAL AND SO GENEROUS A MANNER, HE EVER AFTER HIM HIS FAST FRIEND. THUS CONCLUDED THE WARS OF ALEXANDER AGAINST PORUS AND THE INDIANS BEYOND THE RIVER HYDASPES."

In the third stage of Alexander's advance that second Porus fled for his life and two more tribes succumbed to the onslaught of Alexander. He advanced beyond Beas, contrary to general belief that he stopped there. The noted British Geographer

and Historian Sir Alexander Cunningham is of the opinion that he followed the Wazirabad Lahore route. It is quoted by Pliny that from river Jhelum Alexander marched 390 roman miles towards the east. He crossed the river Beas, south of Amritsar, near Kasur, after its confluence with Sutlej. After he had crossed the joint rivers, no other obstacle remained in his approach to the Jamna river. There were no more enemies or kings remained to be confronted and it is here that his army did not favour entering into further fueds. Craenus makes a speech in answer to that of Alexander, who being enraged there-at, but fixed the utmost bonds of his expedition, which was accross Hypanis (Jamna), the farther most limit of Persian Empire.

"Arrian writes, "He despatched Porus and his forces to the cities which he newly gained, to furnish them with garrisons whilst he proceeded on his march to the river Hyphasis, with the rest of the army, to reduce those Indians beyond it ; for he could not endure to think of putting an end to war, so long as he could find enemies."

Arrian quoting Curtius tells a story as one Pheglas (Diodorus calls his Phegues), whom he makes a neighbouring prince, his author told the King that he would arrive at the banks of river Ganges, beyond which dwelt the Gangarides". the fact that Alexander went upto the Ganges basin can be deduced from rock insciption number V of Asoka Maurya, which mentions the territories ruled by Greek. Magesthenes as quoted by Arrian, also confirms that Alexander marched upto the limits of Ganges, as is apparent from his following passage. "Thus Alexander the Makedonian, after conquering all Asia, did not make war upon the Gangardai, as he did on all others; for when he arrived with all his troops at the river Ganges, and had subdued all the other Indians, he abandoned as hope-less, an invasion of the Gangaridai, when he learned that they possessed four thousand elephants well trained and equipped for war". Identifying Jamna, a river of Ganges the extent of Alexander's march Mcrindle quotes Solin, as under:-

"In India there is also Hypanis (Yamna) a very

noble river, which formed the limit of Alexander's march as the Altars set up on its bank testify."

Mcrindle further quoting Donysios says that Hypanis joins Ganges. It was erroneously concluded earlier that Alexander stopped at Bias river. In fact he proceeded to the farther most limit of the Persian Empire across the Jamna river, as has been declared by Alexander in his letter addressed to Darius III, whose Empire he ventured to conquer and to go in every part of it.

It appears that the names of two rivers Hyphasis (Bias) and Hyp-anis (Jamna), quoted by Greek Historians have been confused by writers of history in the British period. The names of rivers mentioned by Greeks are in fact corrupt pronunciation of Persian names as picked up by the Greeks according to their own sound system, accent and way of speaking. In Sanskrit Sindh meant a river. So the Sindh river got its name. The river Sindh is also referred as "Sindh Sagar", the Sind Ocean. In the upper reaches of Pakistan, it is still known as Abasin, the Father of Rivers. During the times of Darius III, the last Achamenian Emperor, the name of the river was pronounced as Hindu instead of Sindhu and S replaced H. In this way Sapta Sindhu converted into Hapta Hindu. The rivers of the Indus Basin and Jamna river, were named and pronounced as follows:-

PRESENT NAME	PERSIAN	GREEK
1. Sindh	Hindu	Hyp-asis
2. Jhelum (Bihat)	Hindu Bihat	Hy-daspses.
3. Chenab	Chenab	Akesines.
4. Ravi	Hindu Aravati	Hy-draot-es
5. Bias.	Hindu Bias	Hy-Phasis.
6. Jamna	Hindu Yumna	Hyp-Anis

In Sanskrit Literature Jamna was pronounced Yumna. The Greek has a tendency to add es or is after the names. In this way Yumna was pronounced as Anis dropping n and adding is. Magesthenes describes Hyp-anis as a sacred river of the Hindus. Jamna is still regarded as such. The Hindus still go there to perform pilgrimage on its banks. The description of river Hypanis clearly denotes that it

was a different river from Hyphasis (Bias). Hypanis as stated by Magesthenes was a sacred river, whereas Bias has never been a sacred river like Jamna and Ganges rivers.

The river Jamna, which emerges from the Himalayas first flows from north to south with a slight tilt towards the east. It is south of Mathura that it turns towards the east and flows from west to east.

Quoting Pliny V. Smith writes "He (Alexander) also erected Altars for gods, which the King of the Praisii (Sandrakottus) to the present day held in veneration, crossing the river Hypanis from south to north to offer sacrifices upon them in the Hellenic fashion."

It is the Jamna river which flows from west to east that it could be crossed from south to north. Bias river after entering into plains, assumes a direction of North to South with a tilt towards the west. It could be crossed from West to East and not from South to North.

The rivers have been changing their courses and it cannot be said with certainty as to the point Alexander reached the Jamna river. But the description as given by the Greek writers shows that he reached Jamna, some-where south of Mathura, where Greek inscriptions have also been found and the river assumes a direction west to east. At Agra a place is named Sikandara.

Pilny writes that Alexander after crossing Jhelum travelled 370 roman miles to the east. In those times the river Jhelum flowed near Buccaphali, present day Phalia in Gujrat District. Mathura is about 370 roman miles from Phalia on the map. There are very strong reasons to believe that Alexander erected his Altars across Jamna near Mathura, which was the farther most limit of the Perian Empire.

Mahomed Kasim Ferishta, the author of the book History of the Rise of Mahomedan Power in India speaks of Raja Phoor, who has been identified by him with Raja Porus. He says that Raja Porus had captured Dehly, which implies that his territory extended upto that city on the Jamna river. From the fact Alexander having gained victory over Raja Porus, he must have held sway upto the Jamna

river.

This is another historical proof that the limits of the Persian Empire extended to the Jamna river.

The final stage of Alexander's campaign began in July 326 BC. It was his return after reaching furthermost limit of the Achamenian Empire. Alexander came back to the capital of Porus on the river Jhelum on his return journey. Alexander decided to sail down the Jhelum and the Indus. As he wanted to take a round of the whole territory of which he declared himself King.

The passage through southern Punjab was difficult. The first tribe which opposed him was that of Sibis living beyond the confluence of Jhelum and the Chenab. They dressed themselves with the skins of wild beasts, and had clubs for their weapons. He landed among them and marching a distance of 250 stadia into the country beyond their borders, laid it waste and took its capital town by assault against the walls all round.

Next to Sibios Alexander met a more powerful confederacy of Mallois and Oxydrakai. In a hard fought battle Alexander himself was wounded. But, ultimately, the city probably Multan was captured. After the confluence of the rivers, while sailing down the Indus he passed through the Prasiane Delta. He found that it has two branches which lead to the Arabian Sea. He sailed down the eastern branch of the Indus leading to Surashtra. He sailed back and then joined the main force which sailed down the western branch of Indus.

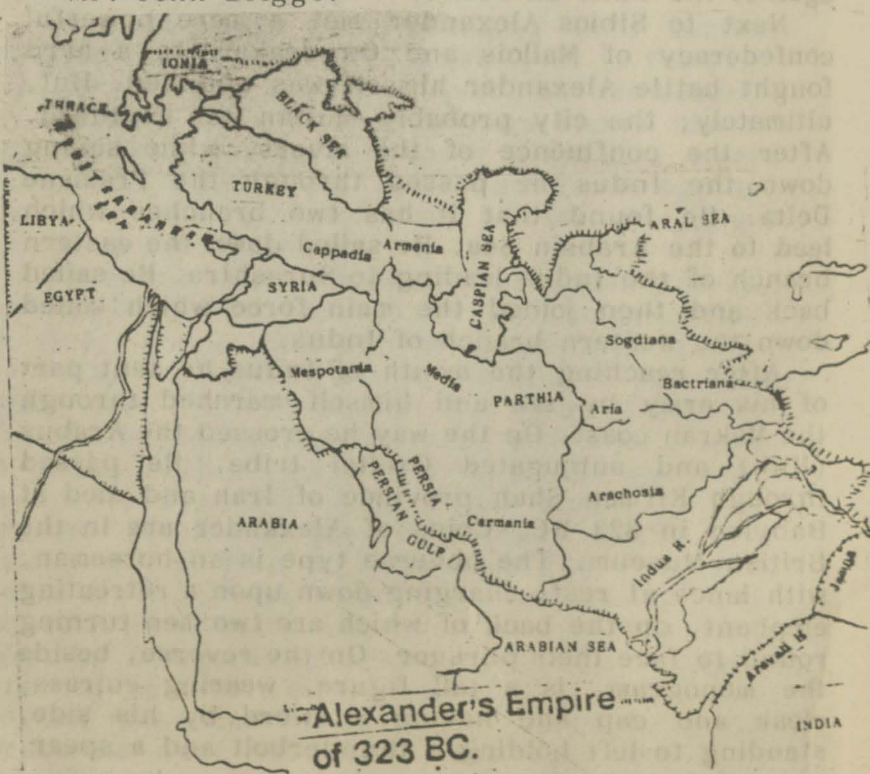
After reaching the mouth of Indus he sent part of his army by sea and himself marched through the Makran coast. On the way he crossed the Arabus (Hub) and subjugated Oreitai tribe. He passed through Kirman Shah province of Iran and died at Babylon in 323 BC. Coins of Alexander are in the British Museum. The obverse type is an horseman, with lance at rest, charging down upon a retreating elephant, on the back of which are two men turning round to face their pursuer. On the reverse, beside the monogram, is a tall figure, wearing cuirass, cloak and cap and having a sword by his side, standing to left holding a thunderbolt and a spear.

The scene depicted is th retreat of Porus. The coin was struck at Taxila. In coins of subsequent Greek rulers, elephant is depicted, as a symbol of rule over India.

After Alexanders death the Empire was divided by his Generals. The eastern part of the empire fell to the share of Seleucas, which included Punjab, Sind, Gandhara, Kamboja, Rajputana, Surashtra, Kandhar, Kabul, Herat, Samarkand and Baluchistan.

SOURCES

1. Cambridge History of India by Mr. E.P. Rapson.
2. The Early History of India by Mr. V.A. Smith.
3. Ancient India, as described by Magasthenes and Arrian by J.W. McCrindle.
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Alexander's Empire of 323 BC.

Chapter VIII

Rule of Seleucas Nicator

seleucas. (3 12 BC to 280 BC).

Rule of Selecueas Nicator and Sandrakotus

Alexander left no heir. His death in 323 BC signalled the beginning of a period of prolonged period of internecine war fare, among the Macedonian Generals for control of his enormous empire. Seleucas I, Nicator had consolidated his control over the eastern part of Alexander's Empire, extending from Syria, Iraq, to the Indus valley.

Seleucas, who with his son Antiochus I, assumed power, established a government with two capitals. Antioch on the Oronotes river in Syria and Selucia on the Tigris River in Bablyonia. The greatest part of the Iranian Empire belonged to the vast kingdom. Egypt fell to the share of Ptolemy I, who founded a dynasty there.

After consolidating his power in the west he crossed the Hindu Kush in the year 302 BC to assert his suzeranity over the Indus Region.

Sansar Chand Sandrakottus, who was the ruler of small territory in the east of Hindu Kush seized Balakh territory from Oxyartes the father of Roxana, whom Alexander had married. There-after he became powerful locally and also seized upon the territory of Porus, who was murdered in the year 317 BC. When Seleucas entered the eastern part of his domains, a local change had taken place. But Sandrakottus fully recognized the suzeranity of Seleucas I, who toured all the territories of the Indus Region that had been conquered by Alexander the Great. Pliny says that "ALL THE REMAINING DISTANCES WERE SEARCHED OUT BY SELEUCAS NICATOR HAS LED DROYSEN AND OTHERS TO CONCLUDE THAT HE NOT ONLY MERELY ENTERED THE TERRITORY BUT TO HAD COME TO EXPRESS SUZERANITY, BUT ACTUALLY WENT AS FAR AS THE CAPITAL,

THE CHIEF SEAT OF POWER, WHEN HE MADE HIS HEAD WAY, ALONG THE BANKS OF THE RIVERS TO THE SEA. (N H VI 63).

Pliny quotes other journey made by Selecueas Nicator in his Fragment LVI (Vi 21 8 23 ii). He says that he travelled from Sutlej and to the river Jamna.

These passage clearly indicates that the Greeks continued to enjoy sovereignity over the territories of India, conqured by Alexander, including Punjab, Sind, Rajputana and Surashtra. Sandrakottus the local ruler, clearly accepted this sovereignity. Niese's notion that Sandracottus recognised the sovereignity of Seleucas, since he paid honour to the altars set by Alexander at Jamna. (McCrindle books Schwabech op cit Index).

Not only this when he returned, Sansar Chand Sandracottus presented 500 Elephants to Seleucas I, as a vassal does to his king. Appian (Syr 55) calls that he also established a marriage relation with Selaucas, which according to Professor Rapson could mean that he gave his daughter to Seleucas, as was customary in those times.

In return of the acknowledgement of sovereignity Sandracottus was allowed by Seleucas, to retain the territory consisting of Balakh, Kabul, Herat and Sind, which he had firstly seized from Oxyartes father of Queen Roxana and also the former territories of Porus. This soverignity was continued to be enjoyed by the successors of Seleucas and subsequent Greek dynasties, till the first century AD.



Coins of Seleucas were discovered from the Punjab. Elephant is shown on the observe, which is a symbol of rule over India.

In the latter part of his life Seleucas himself took up his residence at Antioch on the Orontes. But he realised that the new city lay far west to be a convenient administrative centre for the eastern portion of his empire. Accordingly he entrusted the government of all the provinces beyond the Euphrates to his son Antiochus, on whom after the lapse of a few years he conferred the title of king. We are without definite information as to the exact date of this devolution of authority. It is generally assigned to 283 BC, and cuneiform documents undoubtedly bear the names of 'Siluku' and 'Antiuksu' as joint kings from 289 onwards.

It is said that Sandrakottus continued to owe allegiance to Seleucas. The indications of this are sufficient. Athenaeus (I,32,18 D) has preserved a story of certain strange drugs sent as a present by Sandracottus to Seleucas.

Seleucas died in 280 BC and was succeeded by Antiochus I.

Identity of Sandracottus also written as Sandrakottus
(سندھرا کوٹ)

In the winter of 330 BC Alexander was in Siestan, which the Greeks called Archosia. In chapter VI in his book, History of Alexander's Expeditions, describing the passage of Alexander through Archosia, Arrian quotes Eratothenes the Cryenaean, as saying that, "While he entertained a converse with Sibytrius Governor of Arachosia (Qandhar) he frequently visited Sandrakottus the king of a small state in the region of Indus." Magesthenes says that as compared to Porus he was a much smaller king and as Appianus confirms the state of Sandrakottus was arround the river Indus.

India of the Greeks was confined to Punjab, Sind, Rajputtana and Surashtra, speaking more precisely to the valley of Indus. When they talked of India they referred to these territories only. On the other hand the teritories east of Jamna river were known,

as Arya varta. To correctly interpret history the difference between India of those times and Arya-varta should be clearly understood. Sandrakottus was the king of India, in this context.

When Alexander conquered Balakh, he had married Roxana the daughter of Oxyartes, to whom he restored his former domains. On his return march from India, Alexander sailed down the river Jhelum into Indus. Here Oxyartes the governor of Balakh came to meet him, on whom he conferred the government of Parapamisanes (Hindu Kush).Besides this the government of the whole country from the confluence of Ascesines (Chenab) and Indus to sea, as also all the sea coast was bestowed upon him. This means that the territory of Oxyartes then extended to Sind and Surashtra.

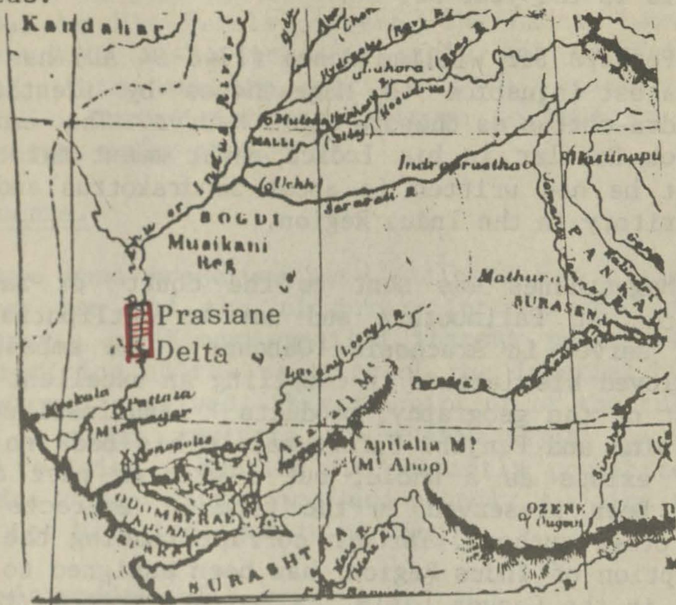
Alexander left the coast of Sind in the year 325 BC. But he did not live long and died in the year 323 BC. at Babylon.

Sandrakottus, whose state was along the Indus river, took the opportunity of siezing the territory of Oxyartes and became the ruler of Balakh the territory of the Hindu Kush, Sind and Surashtra. As Arrian puts it, after the murder of Porus in 317 BC, he also seized upon the territories of Porus. Thus he also became the ruler of Punjab.

It may, however, be understood that Oxyartes and Porus, were vassals to the Greeks and Sandrakottus took their place.

Seleucas I succeeded Alexander in his Eastern Domains, but remained engaged in Babylonia and Syria. By 302 BC he was able to consolidate his empire and ventured to visit India. By that time Sandrakottus had assumed power in place of Oxyartes and Porus. The new ruler duly acknowledged the suzerainty of the Greeks and according to Plutarch there was no war, but instead there was submission from Sandrakottus, who not only presented 500 elephants, but also gave his daughter in marriage to

Seleucas.



Magestnenes says Sandrakottus was a title and not a proper name of the ruler nor Palimbothra the name of a city, but was the word used for the capital of the state, where there was the seat of government. He tells us that the king in addition to his family name must adopt the surname of Sandrakottus, (Frag XXV Strab XV, 35, 36 p 702). Mohammad Kasim Hindoo Shah Ferishta says that his real name was Sunsar Chand. Magestnenes adds that Prasii surpass in power and glory to every other people. Their Capital being Palimbothra a very large and wealthy city. (McCrindle Ancient India as described by Magasthenes and Arrian P.139). Identifying the location of Prasii, the author says,"The Indus skirts the frontier of Prasii. (McCrindle P. 140) See map the Prasii (فارسی)country is shown below Rori, the ancient capital of Sind. It is stated that Alexander founded a city in his own name, more correctly pronounced Al Sikander. It needs further research to find out, whether Uch is that city. In Sehwan there still exists a Greek fort. The person of Sandrakottus has been confused with Chandragupta Maurya, who had died in the year 348 BC, that is 21 years before Alexander entered

India in the year 327 BC.

Perhaps Sir William Jones (1746-94 AD) has done greatest injustice to Magesthenes by identifying Sandra-cottus as Chandra Gupta Maurya. The eminent Greek Scholar in his Indica never meant this. All that he had written is about Sandrakottus and his territory in the Indus Region.

Magesthenes was sent to the court of Sandra-cottus at Palimbothra and not to Patliputra. He had served in Arachosia (Qandhar). The ambassador employed his leisure in compiling an excellent account of the geography, products and institutions in Sind and Punjab. Unfortunately his book no longer exists as a whole, but a greater part of it has been preserved in the form of extracts made by other authors. Through corrupt reading the description of Indus Region, has been assigned to Magdha in the Ganges Basin, called Arayavarta. Magesthenes has given accounts of Sandracottus, some of which are reproduced in the paras below.

His Administration.

Known facts concerning his administration prove that he was a stern ruler, who lived in daily fear of his life and enforced strict laws by a highly organised autocracy supported by ruthless severity. The king leaves the palace not only in time of war, but also for the purpose of judging cases.

The palace was constructed of timber. Its gilded pillars were adorned with golden vines and fine ornamental park studded with fish ponds and well furnished with trees and shrubs served as a setting edifices. The court was maintained with lucurious ostentation. The king when appeared in public, with gorgeous trappings. He was clothed in fine muslin embroided with purple and gold, on the lines of Persian Kings. The luxuries of India were at his disposal. With the spacious precinct of the palace Sandracottus relied for protection chiefly on his body guard of armed women. It was considered lucky

that when he got up in the morning he should be received by his female archers. The harem women quarters were on an excessive scale and carefully guarded. This was the practice with Achamenian Kings. No commodities were allowed to pass in or out except, under seal.

Amusements.

Large game preserves were enclosed for the exclusive use and the slightest interference with the sports of Kings entailed instant punishment. The tradition of the sanctity of the imperial hunting ground survived. This description of the ruler is of a ruler residing in Persian style. In the Jain religion, hunting is strictly prohibited. (Chandra Gupta Maurya was undoubtedly a Jaina and could not have indulged in hunting).

Court Attendants.

Accomplished courtesans of dancing girls class enjoyed a priveleged position at court, an evil practice continued by most Moghal princes up to recent times, and perhaps in some cases to the present day. Such women were employed as house maids, shampoers and garland makers.

They were entitled to present the King with water, dress and garlands. They held umbrella fan and gold pitcher and attended him, when he was seated on his throne, or riding in a chariot. They were subject to strict official control.

Army.

As per the practice of the Achamenians, which the Greeks inherited, the vassal kings were allowed to maintain armies and were expected to keep law and order. Sandracottus maintained the army as in the time of Porus, each chariot required at least three horses and each elephant carried at least four men. Magesthenes expressly states that the

soldiers were paid and equipped by the state.

Social Conditions.

Magesthenes noted that while he resided in the camp of Sandracottus with a population of 400,000 people the daily theft reported did not exceed 200 drachmae in value. Magesthenes notes that death was the penalty for injury to an artisan in the ruler's employment.

Slavery.

The law ordains that no one among them shall be slaves.

Castes.

The whole population is divided into sections of Philosphers, Husbandmen, Shepherds, Artisans, Military, Overseers and Councillers.

Burial of Dead.

Of the custom of burial Magesthenes said the Indians do not rear momuments to the dead. Their tombs are plain and the mounds raised lowly The practice in Magdha was to burn their dead.

Borrowing and Lending.

The Indians neither put out usury nor know how to borrow. (Alien V.L.iv.I) Among the Indians one who is unable to recover a loan or a deposit has no remedy at law. All the creditors can do is to blame himself for trusting a rogue. But in Magdha usury was prevalent.

Treatment of the Foreigners.

Magesthenes says among the Indian officers are appointed even for foreigners, whose duty is to see that no foreigner is wronged. Shall any one

of them lose his health, they send physicians to attend to him and take care of him otherwise, and if he dies they bury him and deliver over such property as he leaves to his relatives.

Roads.

They construct roads and at ten stadia set up a pillar to show the distances.

Climate.

It is noteworthy that Magesthenes,description of climate suits the Punjab and Sind. He affirms that famine never visited India that there has never been sacarcity. For since there is a double rainfall in course of each year, one in the winter season, when the sowing of wheat takes place and second at the time of summer solstice, which is the proper season for sowing rice and bosporum, as well as seasom and millet. The inhabitants always gather in two harvests annually and even should one of the sowing prove more or less abortive they are always sure of the other crop.

The rains of the summer season, which went to fall every year at a stated season and period, are surprisingly regular.

Iranian Influence.

Achamenian Empire had a strong Persian influence over India, which is evident from the prevalence of Kharoshthi script, a variety of Aramaic. Kharoshthi inscriptions have been discovered as far as Karnal and Mathura. Some small particulars which happen to be recorded, are sufficient to show that the court of Sandracottus had Iranian practices. We are told of the ceremonial washing of King's hair was made an occasion of a splendid festival, when the courtiers offered rich presents to the King. That observance recalls the Persian hair washing ceremony on the rulers birthday as described by Herodotus.

What the Jainas say about Sandracottus.

So far we examined what Magesthenes said about Sandracottus, now let us see what the Jaina Scholar Tribhuivandas L. Shah the author of the book on of Ancient India, says about the identification of Sandracottus and Chandragupta Maurya. He strongly asserts that the two were entirely different personalities and gave following arguments in support of his assertions.

1. Chandragupta Maurya died in 348 BC.(He could not have confronted Seleucas in 302 BC).
2. Between the fall of Nanda's the Jains works are absolutely silent on Alexander's invasion. "Here is a negative proof that the Greek Emperor and Chandragupta were not contemporaries".
3. No mention is made of the invasion of Alexander in the Buddhist books.
4. There is no mention also in the Puranas of the invasion of Alexander.
5. The books of Jaina, Buddhist and Puranas agree in this matter.
6. As to the similarity of pronunciation of Sandracottus and Chandra-gupta Maurya, the Greek dictionary has no room for Sandracottus or for Sandracyptus. If these words are taken as compounds Cottus in Greek dictionary means cerebellum. Except the pronunciation there is nothing much to encourage us.
7. The account of the ruler Magadh given by Purana and Jains is not quite identical with that given by Diodorus Siculus and Quintus Curtius.
8. The record of the Buddhist, Jainas and Brahmans makes no mention of Chandragupta going to the Punjab.
9. If Magesthenes was an Emissary at the court of Chandragupta he must be a contemporary of Chanakya the Prime Minister. The political and social conditions existing at the time have been described

by Chanakya in his Arthasatra. The description given by Megasthenes in his accounts differs widely from the descriptions of Chanakya, who recognises four classes of society and has not alluded to the caste system, while Megasthenes says that the prosperity of India is divided among seven classes.

The learned writer has pointed out the following differences, in the descriptions, given by Chanakaya in Arthasastra, and Megasthenes.

MAGASTHENE'S ACCOUNT OF INDIA

i. Megashtenes has made no mention of Chanakya.

ii. According to Megasthenes fortresses and cities were built of wood.

iii. Megasthenes refers to Buddha and Budduism in reverence.

iv. Megathenes has made clear reference to mile stones on the roads.

v. Says, only the king has the right to possess elephants and horses.

vi. Says people have access to the King.

vii. He says slavery is non existent in India.

viii. The forest and hunting methods have been described by him.

ix. Megasthenes says that people dare not commit any crime.

x. The accounts of the administrative method, economic conditions, local bodies and assembly are different from those given by Chanakaya.

CHANAKAYA'S ACCOUNT OF INDIA

i. Chanakaya makes no reference of Megasthenes or of Greeks in his book.

ii. According to Chanakaya fortresses and cities were made of bricks.

iii. Chanakaya makes no references to Buddhists, except in contemptuous words. He says they and Chandals have their residence near the cemetary.

iv Chanakaya does not refer to mile stones at all in his description of the roads.

v. His book contains no such rule about elephants and horses, though he has written in detail about horses.

vi. Chanakaya has always warned the king to keep the populace at an arm's length.

vii. Where as Chanakaya has given a detailed account of slavery.

viii. Chandragupta being a Jaina did not indulge in the practice of hunting. Chanakaya works have no details of hunting.

ix. Chanakaya has given detailed account of crimes.

x. Administrative description of Chanakaya does not tally with the account of Megasthenes.

From the details, given above, and the contradictions pointed out by Pandit Tribhuvandas L. Shah, it is evident and apparent that Megasthenes never travelled in Aryavarta and went to Magadh or Patna the Capital of Chandragupta Maurya. The Greek writers themselves express doubt that Megasthenes went that far. He was one of the companions of Alexander and accompained during his campaign and could not have gone beyond the teritor es, which Alexander traversed. Arrian says, "It app ars to me that Megesthenes did not see much of India". Explaining the same point Schwanbeck writes, both what he (Megasthenes) himself says and because he enumerates more accurately than any of the companions of Alexander, the rivers Kabul and Punjab, it is clear that he has passed through these countries. But he does not appear to have seen more of it and he acknowledges himslef. Mr. Schwanbeck also believed that, he was not inclined to believe Megasthenes paid more than one visit to India." (McCrindle Ancient India (M & A) p.15 & 18). That only

one visit by Megasthenes was made when he travelled with armies of Alexander. It appears that through imaginative reading of the text of Megasthenes by historians of British rule, over the subcontinent that fantastic conclusion was arrived at, which belie historical evidence and is a twist of facts. This has done more damage to our history than any thing else.

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Chapter IX.
Rule of Successors of Seleucas

Antiohos I (Soter)312/293 BC to 263 BC. and Seleucas 263 - 261 BC.

Historical evidence lead us to believe that Antiochos assisted his father Seleucas I, from the beginning of his rule, as coins though struck with



a facsimile of Seleucas I, but bear the name on Antiochos. This coin was minted by Antiochos himself, when he was acting as his father's Viceroy. Obverse of the coin shows an elephant, which symbolises rule over India.

But not until 293 BC he was declared King by his



father and joint coins were issued, bearing the names Seleucas and Antiochos. When the aged founder of the Seleukidan monarchy, was murdered in 280 BC, Antiochos became the sole ruler and issued coins in his own name, assuming the title of Soter, because of his success in keeping the Turanian hordes at bay.

His relations with India.

The Greek suzerainty over India continued unbroken throughout his reign. He continued to follow his father's policy towards India. When Sansar Chand Sandracottus, the Greek vassal in India died, he was succeeded by his son Allitrochades.The anecdote concerning the request of Allitrochades, although trivial in itself, is interesting to read. He begged Antiochos to send him figs and raisin wine and added that he would like him also to buy and send a professor. Antiochos replied that he had much pleasure in forwarding the figs and raisin wine, but regretted that he could not oblige his correspondent with the last named article, because it

was not lawful for a Greek to sell a professor.

Effects on neighbouring States.

The Buddhist record, which remained silent of the invasion of Alexander', being far away and detached from the happening in Punjab, started feeling the presence of Greek in their neighbour-hood They called them Yonas. When Ashoka Vardhana became an ascetic and a Buddhist missionary, he assumed the title of Piryadarsin (The beloved of God), and started sending religbous messages to Antiochos I. Rock Edict II of Ashoka is addressed to him. His Rock Edict ·V, also mentions the territories in India, ruled by the Greeks. Throughout the Greek rule in India, Antiochos seems to have enjoyed the longest period of reign. From 312 BC onward he was associated with the administration, firstly as Viceory, then as joint king and finally as sole King, until his death in 261 BC. His rule lasted 49 years.

Successors of Antiochos I.

Following the tradition of his father, he declared his son Seleucas, as joint King during his life time. Inscriptions record, "Antikusu and Silluku", as joint Kings from 275 BC to 269 BC. "Siluku", here is clearly Seleucas the elder son of Antiochos I. He was put to death on suspicion of conspiring against his father. Antiochos II his younger son took his place and joint coins in the name of Antikusu and Antikusu were issued from 266-263 BC.

Balakh and India.

After the division of Alexander's Empire the fate of India of the Greeks was linked with Balakh and this position continued down in history, until the arrival of Babur. This situation developed, due to the reason that Seleucas and his successors mostly remained busy in the western part of their Empire. India was ruled through a Satrap placed in

Balakh who ruled over the Greek vassals in India.

Diodotus I. was appointed Satrap of Balakh and neighbouring provinces. His coins have been found in Punjab. The country prospered under his rule. His own position grew stronger steadily, but continued to owe allegiance to Antiochos I, as king of Seleucid dynasty. According to Chaldaen documents Diodotus I sent twenty Elephants from India to assist Antiochos in his struggle with Ptolemy. When Diodotus died his son of the same name, succeeded him.

Antiochos II (Theos).	261 - 246 BC.
Seleucas II.	246 - 226 BC.
Seleucas III.	226 - 223 BC.


Coin of Antiochos II.

These three monarchs of the Seleucid dynasty ruled one after the other. They were too much occupied with wars and rumours of war in the west, to maintain proper control over their Satrap in the east.

The matters relating to Balakh and India were left over to the Satrap Diodotus II, who was the son of Diodotus I.



He issued coins with his facsimile, but also bearing the name of Antiochos II (Theos).

Diodotus may well have felt the need of an independent kingdom, strong in its new firm sense of national unity, which was likely to be a more permanent bullwork against Scythian aggression than the loosely attached extremity of an empire, whose head was in no position to afford protection to their subjects.

Besides the native bases on which he would have to build, the descendents of Alexander colonists would provide him with substantial Hellenic frame work. As a matter of fact Balakh remained essentially Greek.

It is not known as to how long Diodotus II reigned. But as the portraits on his coins are all fairly youthful, it is possible to allow him more than ten or twelve years after peace with Parthia. There is evidence that he died a violent death.

Conclusion.

After Alexander the Great died, Seleucas I succeeded him, who ruled India jointly with his sons Seleucas and Antiochos II, who was followed by Seleucas I and Seleucas II. During the period 323 BC to 223 BC there is continuity of Greek rule in India. There is no evidence that some-one else intruded, during the period. The alleged rule of Mauryan Dynasty over Afghanistan, Punjab, Sind and Surashtra is contrary to facts.

Although the Mauryan Dynasty has no connection, whatsoever with the history of the areas mentioned above, we will discuss it in the following chapter, to give support to the conclusions arrived at by us.

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Chapter X

The Mauryan Dynasty.

The Mauryan dynasty is said to have ruled Magdha a state in Arya-varta. It is, therefore, necessary to give some detail of the territory.

The Arya-Varta.

In the ancient times India of the Persians and Greeks was limited to valleys of Indus. The country to the east of Jamna and Chambal rivers, was named Arya-varta.

The Aryan settlers in the Ganges basin thought that they were more civilised than the people of the Deccan Peninsula. The Ganges Basin was named,"Arya-Desha or Aryavarta". The area south of Vindaya Range was named," Dakshina-patha or Anaryadesha". The scriptures of Jains, Buddhists and Brahmans assert that all great men were born in Aryadesha. According to Jaina scriptures this Aryavarta consisted of many small states, the prominent among them was Magadha , Kasi and Kosal. While Magadha, who's capital was Rajgrhi, is the subject of our study, was comparatively a powerful state.

The period of Mauryan rule.

It is an accepted rule of history for finding out date is to relate it with the happening of some big event. In Magadha the dates were calculated from the death of the great Philospher Gautama Buddha and Vardharmana Mahavira. In order to determine the chronology of the Mauryas, we will have to dicuss the correct dates of death of these two great men.

Gautama Buddha. (623 - 543 BC).

Gautama Buddha was the founder of the Buddhist faith. He was born in the territory of Sakya at the foothills of the Nepal hills underwent his most

most memorable spiritual experience at Bodh Gaya in Magadha, what is now southern Bihar in Bharat. He spent many days of his ministry within the limits of that state.

Buddha died in the eighth year of the reign of Ajatasatru, who ruled Magadha during the period 551 - 519 BC. The life of this great philospher has been discussed and described so elaboratory that there is no doubt whatsoever about his period. The Buddhist faith is professed by a large population of the Globe: in Ceylon, Burma, Thailand, Vietnam, Cambodia, China and Japan. It will be a mockery of things if some foreign scholar tells them that the historical record preserved by them is not correct and what he says is authentic. It will be the same thing as if some-body tells the Greeks and Romans that the dates of Alexander the Great and Julius Caesar are not correct. Some of the British Historians during the later part of the colonial rule of Britain over India and Ceylon have precisely done that, telling the Buddhists and Jains that their records are not correct. They told the world that every thing is dark and obscure,until the Greeks arrived in India with Alexander. It was a very sweeping assumption and an unjustified view. In the Indus valley civilisation prospered 5000 years ago, they had a system of Mathmatics.They lived in planned cities and had an alphabet. The people in the Ganges valley greatly benefited from the advancement in the neighbouring Indus Region. The gaenecologies maintained in the Buddhist Monastaries and Jain Mandirs, contain correct dates of the rule of dynasties ruling as back as 800 BC. On the other hand the history of England starts with Alfred the Great, that is from 849 AD. One Sir William Jones, happened to commit a mistake in identifying Sandracottus of Sind with Chandragupta Maurya of Bihar. The learned British Scholar has upset the entire chronologies and records, maintained by Ceylonese, Buddhists, Magdhian Jains and Brahamans. So much dust has been raised

that most of the historical record now stands polluted. All dates have been put forward by 62 years. Even the Encyclopedia now published by them contains incorrect dates of the period of Gautama Buddha and Mahavira. If the theory propounded by them is accepted the Hindu Vikrami calendar, which starts from 57 BC will be upset by 62 years and will have to be pushed forward by a similar number of years. But the faithful, Hindus in Bharat have not accepted this position and continue to use the old calender.

The Chronicles of Ceylon.

Out of the chronicles of Ceylon Mahavamsa is the best known. It was thoroughly scrutinized by Sir James Emerson Tennent KCS LLD and in his opinion, surprisingly, it contains a continuous, unbroken record of the rulers from 543 BC to the present day. If one date is upset entire historical record of Ceylon will be disturbed. The ardent followers of Buddhism in Ceylon, regard Mahavamsa, as their religions and sacred record. The Buddhists of Burma also rever this book with the same zeal. The year 543 BC is the undisputed date, accepted by the Buddhists as the date of Nirvana of Gautama Buddha.

Mr. Vincent A. Smith compiled the Early History of India, better known as the Oxford History of India, in the year 1914. He affirmed the date 543 BC. Its fourth edition was revised by Mr. S.M.Edwards CSI CVO during the life time of Mr. Smith, but no attempt was made to alter this date. But a later edition of Oxford History of India, published 1983, after the death of Mr. Smith has attempted to confuse this date. The late Mr.Vincent Smith discussing the date of Gautama Buddha in his books published during his life time, accepted the date of Buddha's death in the following words, "I FEEL COMPELLED TO ACCEPT TENTATIVELY THE EARLIER DATE 543 BC, BASED ON THE CHRONOLOGY DISCLOSED BY THE KHARAVELA INSCRIPTION." This date was also accepted by Mr. J.Talaboys Wheeler, Secretary of the Chief Commissioner of British Burma, in his book,

entitled "History of India."

To summarise the matter, the Buddhists, Jainas, Brahamans all agree on 543 BC, as the correct date of Nirvana of Gautama Buddha, which was also acknowledged by Mr. V.Smith, Mr. J. Talboys and Sir James Everson Tennet.

Vardharamana Mahavira. 599-527 BC.

This saint philosopher was the founder of the Jaina faith. The religion is still practised by a large section of the population in Bharat. Vardharamana Mahavira was for many years contemporary of Gautama Buddha. Both were born, lived and died in or near the kingdom of Magadha, the modern Bihar.

Mahavira, the son of a nobleman of Vaisalli, a famous city north of Ganges, was nearly related to the royal family of Magadha and died at Patna, in the modern district of Patna, within the territory of Bimbisara's wife who was the mother of Ajatasatru, who ruled Magadha during the period 551-519 BC.

Mahavira passed away in the year 527 BC, during the reign of Ajatasatru. The date is also supported by the evidence of Kharevela inscription. Digambara and Svetambara sects agree in placing the death of Mahavira 470 years before Vikrama, whose era begins from 57 BC.

Besides that 527 BC comes-out to be the correct date of Mahavira's death, it is the only date which is accepted by the Jainas themselves.

The age of Chandragupta Maurya.

The revered Jaina scholar Tribhuvan Shah writes that Chanakya was insulted by Nand the last king of the Nanda dynasty.

Chanakya took a vow to avenge this insult, left Magadha in 397 BC or 130 years after Mahavira. On

the way he put up at the house of a Maya-Raposak (tamer of pea-cocks), whose daughter was named Mura. Chanakya fulfilled her dohada (womb), on the condition that if a son was born to her, he should be allowed to take away the boy, whenever he wanted to do so. After some time, she gave birth to a son, who is known in history as Chandragupta. When he was about 16, Chanakya took him away and proclaimed him king of a small hilly region on the outskirts of Magadha with the help of a wild people inhabitating that region, in 380 BC or 147 years after Mahavira. Thus Chandragupta can be said to have founded the Maurya dynasty in 380 BC. In another eight years Chanakya gathered strength and extended the territory of Chandragupta. The army of Chanakya defeated Mahanand in the year 372 BC.

Thereafter Chandragupta said to have ruled Magadha for 24 years. The Buddhist and the Puranas agree on this. But according to Jaina records he ruled Magadha for about 16 years that is from the year 372 BC to 357 BC. Thereafter he became a Jaina ascetic. He abdicated in 348 BC and starved himself to death in 345 BC, at the age of 52 years.

The Buddhist date of the death of Chandragupta differs with the Jaina date by 3 years,which is immaterial, as it proves that Chandragupta Maurya had died much earlier than the arrival of Greeks in India.

Chronology of the Mauryan Dynasty,
as calculated by the Buddhists of Ceylon.

As discussed earlier Mahavamsa of Ceylon is a sacred book of the Buddhists. It speaks of the chronology of Mauryan Dynasty in the following words.

"Then did the brahaman Chanakya anoint a glorious youth known by the name Chandragupta , as king over all Jambudipa, born of a noble clan, the Moriyas, when filled with bitter hate he had slain the ninth (Nanda) Dhanananda. Twenty four years he reigned, and his son Bindusara, twenty eight. A hundred glo-

rious sons and one had Bindusara, Asoka stood high above them all in valour, splendour, might and wonderous powers. He, when he had slain his ninety nine brothers born of different mothers, won the undivided sovereignty over all Jumpida. But is known that two hundred and eighteen years had passed from the nirvanna of the Master unto Asoka's consecration. Four years after the famous Asoka had won for himself undivided sovereignty he coronated himself, as king in the city of Patalipitra. Straightaway after his consecration his (religous) command expanded so far as Yojana upward into the air and downward into the depth of the earth".

From the figures given, in this text the chronology of Mauryan dynasty is calculated, as follows:-

1. Chandragupta's rule 24 years.	372-348 BC.
2. Bindusura's rule 28 years, minus 4 years being Asoka's consecration.	348-325 BC. Error of ½ years, accepted date is 325 BC.
3. Asoka's consecration, 218 years after 543 BC, Nirvana date of Buddha.	325 BC.
4. Asoka's coronation, after 4 years. (King for 36 years).	321-285 BC.

From the above dates it is quite evident that Chandragupta rule had ended 348 BC or 345 BC, much before Alexander the Great entered India in the year 327 BC.

Explaining the difference of 3 years in dates Tribhuvandas L. Shah said, when an event has occured either in the first 3 months of an era, there is always a difference of one number in expressing the figures on either side. When a king has ruled for 3 years and 3 months he is said to have ruled for 4 years. The date of Chandra-gupta has been calculated from the Nirvana date of Buddha viz 543

BC and from Bimbisar whose accession to the throne of Magadha took place in 603 BC. Whereas Chandragupta acceded to the throne in 372 BC. In between there is a period of 231 years of 27 kings. The difference of 3 years in calculation is therefore quite understandable.

From the evidence available, it is quite apparent that Chandragupta has no connection with the history of Pakistan.

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Chapter XI

Asoka the Priest King (325-285 BC).

The son and successor of Chandragupta, as we have discussed in the earlier chapter was Bindusara.

The Puranas attribute to Bindusara a reign of twenty five years, the Pali books one of twenty seven or twenty eight. The events and occurences of the life of Asoka, as we know them from the sole trustworthy sources, namely his own inscriptions, are as follows:-



In the ninth year after his coronation that is in 312 BC he effected the conquest of the Kalinga country i.e., Orissa with the Ganjam District of Madras. The slaughter and sufferings, which attended the conquest produced upon his mind such and impression that it proved the turning point in his career. He joined the Buddhist order as a lay disciple, and thus subjected himslef to the influence of ideas of which he was destined to be one of the greatest propagators. His active devotion to that faith began, however, two and a half years later, about the end of the eleventh year from his coronation in 310 BC, when he became a member of the Sangha, or order of the monks, and in that capacity travelled from place to place, like the wandering Buddhist and Jain monks, displaying energy, as he phrases in the Edict of Shashram. This energy took the form of visits and gifts to Brahamans, ascetics, Sadhus, Jogis and old people, instructions and discussions, relating to the Buddhist DHARMA, or religious principles. At the end of this tour, which he claims to have had important results, not however very

clearly indicated, he issued the first of his religious proclamations, an exhortation to the officials to adopt the like principle of energetic action; and he also orders that his messages should everywhere in his territory, as well as in the territory of his neighbours be engraved upon rocks and on stone boulders, where such existed. The pillar inscription restrict to his own country, under his rule. The inscriptions in his own territory are in Brahami Script, while those found in neighbouring countries, particularly at Manshera, Shahbaz Garhi and Girnar (Kathiawar) are in Kharoshthi script. The practice of carving Buddhist sentiments in this manner on conspicous objects was afterwads to receive a very wide extension, as is visible in Tibet, in China and throughout the Buddhist world. During the following two years, the thirteenth (308 BC) and fourteenth (309 BC) Asoka activity must have been at its He issued fewer than sixteen messages, of which fourteen are purely religious in nature. Discarding the royal tone he adopts the humble tone of a monk, sadhu, faqir, and instead of calling himself Asoka, he names himself Raja Priya (راجہ پیارا) Das (داس). His purely religious messages, sent in the capacity of a preacher of faith, are found engraved in the neighbouring countries, in distant places as Girnar, Kathiwar, Manshera and Shahbazgarhi, where Antiochos I, ruled as Viceroy of Seleucas Nicator. In these records, which seem to have been engraved in the fourteenth year (307 BC) an account of the religious work done by him through DHARMACHALANUM, religious missionaries for providing medical aid for men and animals, and in propagating medical or use-ful plants, and this not only in his own dominion, but in those of the neighbouring, independent states, towards the west, where Antiochos ruled and beyond. Then he preaches restricting the slaughter of animals for food and especially on occassions of festivals and public shows. He had appeals for kindness and consideration in family relationships, in dealings with Brahamans and teachers, in the mutual attitudes of different sects; further he had denounced,

what he regarded excess of profitless (i.e Brahaman) ceremony in public and private life and inculcating economy, earnestness and mutual exhortation. In his thirteenth year he had instituted giving venial circuits of DHARMA CHALANUM with the obligation of inculcating piety, redressing misfortune or wrong organising charitable endowments and gifts some of these officers stood in special relation to the establishments, and benevolences of his various relatives, and the operations of others extended even to the foreign countries.

The next objects of Asoka's solicitude were the unsubdued frontier places, people and persons in the provinces, concerning whom the two edicts addressed to religious Dharma Mahamatra of Dhauli and Jangada in the Kalinga country. Towards them he expresses a paternal regard: he is anxious to win the confidence of the borderers. At the same time he gives religious instructions to Dharma Maha Matra (Religious Carriers) for the periodical public recitation of these admonitions and repeats for the benefit of Kalinga religious officials. His sons the religious Dharma Maha Matra (Religious Mothers/Carriers) of Taxila and Ujjain would follow a similar practice at intervals of three years.

The ensuing period of about twelve years has little record in documents emanating from Asoka, the beloved raja and servant. Asoka now entered upon the course of religious foundations which have given him a unique reputation as a builder of Buddhist shrines in Magadha.

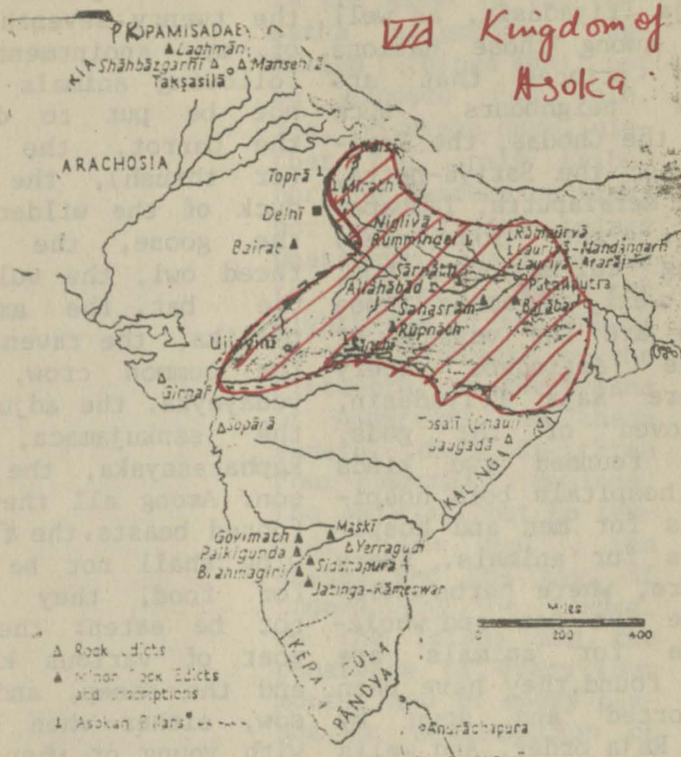
We know that in his thirteeth and in his twentieth year he dedicated cave dwelling in the Barbar hills for the use of monks of the Ajivika sect. In his fifteenth year he enlarged the stupa of Buddhist Kanakamuni not far from Kapila-vasta, and during the twenty first year (300 BC) he personally visited this site and that of Buddha's own birth place; the garden of Lumbini, granting remission of taxation in the territory he ruled. In this period

would also fall the inscriptions which attest his growing attachment to the Buddhist order and doctrine, which ordians ecclesiastical penalities for schism, as stated in Edict of Sarnath, Kaucambi and Sanchi and the address to the community monks, which among the saving of Buddha, containing nothing that has not been well said, selects certain passages as pre-eminently suited for instruction and meditation.

It is in the fourteenth year of his reign and 236 years after the death of Buddha, that the Mahavams the history of Buddhism in Aryavarta and Ceylon, places the third Council, held under the monk Raja in the Asokarama Patalipitra.

The names of different missionaries are carefully preserved to us. But their fame has been eclipsed by that of Dharma Chalanum, saints entrusted with the conversion of Ceylon, who are said to have been no other than Asoka's son the monk Mahendra and his daughter the nun Sanghamitra. They received a becoming welcome from the King of Ceylon, Devanampriya Tissa, (303-263 BC) who with his people was ultimately converted, and founded in honour of the evangelists the Great Vihara, thence forward the headquaters of Singhalese Buddhism. Tissa was contemporary of Asoka for a large period of his reign.

We now return to Asoka's own rescripts, the concluding group of seven edicts, confined to the territory of his actual rule, as Raja, which are found inscribed upon pillars, all of them are confined to the Ganges basin, as shown in the map.



The tone of the Pillar and Rock Inscriptions in the Ganges Basin differ in tone and text, in comparison with his fourteen rock edicts, found in the neighbouring countries, which were outside the borders of his State. The pillar inscriptions belong to the twentyseventh and following year from his coronation. A comparison of Edict No.2, 5, and 13 out of the fourteen rock edicts with Pillar and Rock Edicts of the area of his rule will be of much interest to the reader and will bring home the difference in purely religious messages and the commands of a ruler to his subjects.

Rock Edict No.2. Pillar Edict No. 5.

<u>Translation by G.Buhler.</u>

" Every where in the " Thus spake king Devan-

empire of Devnam-priya Raja Priyadasin, as well as among those nations and princes that are his neighbours, such as the Chodas, the Pami-diyas, the Satiya-putra, the Keralaputra, Tambapa-nni, the Yona(Greek) King called Antiochos, as well as among those who are the vassals of this Antiochos every where Raja Priyadasin, beloved of the gods, has founded two kinds of hospitals both hospitals for men and hospitals for animals. Every where, where herbs wholesome for men and wholesome for animals are not found, they have been imported and sown by the Raja order. And wells have been dug by his order for the enjoyment of men and beasts".

ampiya Piyadasi:- In the twenty seventh year of my anointment the following animals shall not be put to death: the parrot, the maina (or thrush), the wild duck of the wilderness, the goose, the bull-faced owl, the vulture, the bat, the ambake-pillika, the raven and the common crow, the vedayeyka, the adjutant, the sankujamaca, the kaphatasayaka, the pigeon. Among all the four footed beasts, the following shall not be used for food, they shall not be eaten: the she goat of various kinds, and the sheep, and the sow, either when heavy with young or when giving milk. Unkilled birds of every sort for the desire of their flesh shall not be put to death. The same being alive shall not be injured: whether because of their usefulness or for the sake of amusement they shall not be injured. Animals that prey on life shall not be cherished. In the three four-monthly periods on the evening of the full moon, during the three days, namely the fourteenth, the fifteenth and the first

day after conjunction, in the midst of the uposatha ceremonies, unkilled things shall not be exposed for sale. Yea, on these days, niether the snake tribe, nor the feeders on fish, nor any living beings whatsoever shall be put to death. " On the eighth day of the Paksha on the fourteeth, on the fifteenth, on the trisha or punarvasa, on these several days in three four monthly periods, the ox shall not be tended: the goat , the sheep, and the pig, if indeed any be tended. On the trisha and the punarvasa of every four months and of every paksha or semilunation of the four months, it is forbidden to keep labour either from the horse or the ox. "Furthermore in the twenty-seventh year of my reign, at this present time, twenty-five prisoners are set at liberty."

It is note-worthy that in Rock Edict No. 2, he acknowledges Antiochos, as a king, and he was fully aware of the Greek territory on his weatern borders, beyond Jamna and Chambal rivers. Besides the mesage is of a rel·gious nature, propagating the rule of piety. But see the changes of tone in the Pillar Edict there is marked

variation is the style of address, it is like a king making laws for his subjects, as compared to the fore-going rock edict, which is missionary in nature. In the Pillar Edict he also talks of release of 25 prisioners.

Edict. 5.

Dharma-maha-matta (Overseers of the Dharma).

King Priydasin , beloved of the gods, speaks thus: Good works are difficult of performance. He who is the originator of good works does some thing difficult of performance. Now much good has been done by me. If then, my sons and my grandsons and those among my descendants who may come after them until the end of time, will thus follow my example, they will do what is meritorious. But he who will give up even a portion of these virtuous acts will commit sin, for sin is easily committed. Now a long period has passed, and the Dharma-maha-matta have formerly not existed. Now, when I have been appointed thirteen years, I have appointed Dharma-maha-matta. They are busy teaching among all sects sacred law, with the welfare and happi-

Allahabad Pillar. Queen Edict.

" By the mandate of Devanampiya the Ministers every where are to receive notice. These also (namely mango trees and other things are the gift of the second princess (his) queen and these for * * * of Kichigani, the third princess, the general's (daughter * * ?) . Of the second lady thus let the act rebound with triple force."

ness of my loyal subjects, AS ALSO THE GREEK KAMBOJAS, GANDHARAS, RASTIKAS (SURASHTRA), PINTIKAS, and all other nations which are my neighbours. Among my Dharmamahamatta among Brahmans and Vaisyas, among the unprotected and among the aged they are busy with the welfare and happiness with the revival of obstacles among my loyal ones. With the prevention of unjust imprisonment and of unjust corporal punishment, with the removal of obstacles and with loosening bonds, for these purposes they are busy, considering that there is numerous progeny, or that the person concerned has been overwhelmed by misfortune, or that he is aged. Here and in all the outlying towns, they are everywhere busy in all the household of my brothers and sisters, and among my other relatives. These Dharmamahamattas of the sacred law are watching over the Dharma, and what is connected with pious gifts, in my whole loyal domain. This religious edict has been written for the following purpose, viz that it may endure

for a long time, and my followers may act accordingly.

The Rock Edict 5, is one of the fourteen rock edicts. Asoka the priest Raja says he has appointed Dharma-Maha-Martras, the words when translated literally mean Mother of Dharma. When translated idiomatically means, Carriers of Religion. This edict is of particular interest as Raja Piyadasin, himself, says that Gandhara, Kamboja, Saurashtra are Greek territories. The truthful Raja acknowledges Greek rule over these areas, whereas Historians of the British Raj alleged his rule over these territories.

The reading of Allahabad Pillar, Queen Edict clearly shows that it is royal in tone. The King talks to his subjects, about his three queens. The difference between religious messages and royal proclamations is quite visible. The two can be easily differntiated and identified just by reading the texts.

Edict XIII.

Prinsep.

"Whose equality, and exertion towards that object, exceeding activity, judicious conduct ...... in the Kalinga provinces not to be obtained by wealth...... the decline of religion, murder and death and unrestrained licence of mankind; when flourished the (precious maxims) of Devanampiyo, comprising the essence of leaning and science: dutiful service to mother

Khandigiri Rock.

Princep.

"Salutation or glory to the arhants, glory to all the saints; for those who have attained final emancipation). By Aira, the great king, borne on his mighty cloud chariot, rich in possession of the purest wealth of heart and desire, of exceeding personal beauty, having an army of undaunted courage. "By him was made the excavation of the 83 rocky peaks of

and father; dutiful service to spirtual teachers: and the love of friend and child:charity to kinsfolk, to servants (to Brahmans and Sramans, & which) cleans away the calamities of generations: further also in these things uneasing perseverance is fame. There is hot in either class of heretics of men, not so to say a procedure marked by such grace .... nor so glorious nor friendly, nor even so extremely liberal as Devnampiyo's injunctions for the non-injury and content of living creatures....... and the Greek King besides, his name Antiochos Yona Raja, paranehatena Antigonos Chaturo Rajano Turamayo his name Antikini Make, his name Alkasandare.....both here and in foreign (countries), every where the religious ordinances of devanampiyo's effect conversion, whereever they go;......conquest if of every description: but further the conquest which bringeth joy springing from pleasant emotions, become the joy itself; the victory of virtue is happiness: the victory of happiness is not to be overcome, Kalingdivpa" or" by him, the king of Kalinga, was this rock excavation made".

"By him possessed of a comely form at the age of 15 years, then joining in youthful sports, afterwards for nine years engaged in mastering the arts of reading and writing, arithmetic, navigation, commerce and law; and resplendent in all knowledge, (the former Raja being then in his 85th year) thus, at the age of 24, full of wisdom and uprightness, and on the verge of manhood, lit, the remainder of youth, through him does a third victory in the battle of the city of Kalinga royal family sanctify the accession (anointment) of the maharaja.

Upon his accession, choosing the Brahamical faith he causes to be repaired the city, walls, and houses, (That had been) destroyed by storm "For the poor of Kalinga a reservoir of cool water and ghat, also presents, of every necessary and equipages he makes permanent endowment of".

that which esseentially possesses a pledge of happiness,_____such victory is desired in things of this world and things of the next world! "And this place is named the White Elephant, conferring pleasure on all the world."*

With 83,000 panas, he gains the affection of his people and in a second house which the architect has prepared on the western side for horses, elephants, men, carriages, a number of chambers he caused to be established for those coming from Kans forests to see; the balcony. ***of the inhabitants of Sakanagara he, incling to virtue, skilled in the science of music, causing to be sounded dampana and the tabhata (drums) with beautiful and merry dancing girls, cause diversions. "In like manner truning his mind to law, in an establishment of learned men, he called together the Buddhist priests of Eastern Kalinga, who were settled there under the ancient kings." **act of devotion** jewel** all equipages**he gives to god.

"Afterwards inclining to charity, the hundred houses(?) of Nanda Raja destroyed and himself expelled; all that was in the city of Vajapanadi, he converted the plunder to the charitable purposes alluded

to and this sense is borne out by the beginning of the following.

He munificently distributes in charity many hundred thousands panas in the town territory.

To the prince who caused destruction, he ordains the pain of cavern in one of the caves and causes the murderer to labour by a generous requital in one of the caves and **seated on the hill*** and lavishes obedience. "Apes, bulls, horses, elephants, buffaloes and all requisites for the furniture of the house; to induce the practice of rejecting improper persons, he further bestowed attendents of the brahaman caste.

Raja causes to be made the place of 15 victories, finding no glory in the country which had been the seat of the ancient princes, a city abounding in envy and hypocrisy, and reflecting in the year 1300.

He distributes much gold at Benares** he gives as charity inn#

merable and most precious jewels.

In the year 1300 married with the daughter of the so-called conqueror of the mountains.

He causes to be constructed subterranean chambers, caves containing a chetiya temple and pillars.

For whom the happy heretics continually pray** slayer, having a lakh of equipages ** the fearless sovereign of many hills, by the sun (cherished, or some epithet) the great conqueror Raja Kharavela Sanda.

In the Rock Edict XIII, quoted above, the monk Raja Piyadasin talks sadly of the conquest of Kalinga and expresses sorrow over the blood-shed that followed. He repents and shows his zealous love for the Dharma. A change then came about in his thought, he then believed that real conquest can be brought through Dharma (Sacred Law), in his own territories, as well as in territories of his neighbouring Greek rulers, namely Antiochos I (312/293-263BC), Antiogonos of Turkey, (321-301 BC), Cassandra (323 BC) and Magas of Cryene (308-258 BC). The mentioning of the names shows that he was contemporary to these kings. This edict as is apparent from the text is of a religious nature. Besides he addresses Antiochos, as King of four quaters. The style of address gives the impression that Magdha was a subordinate state to the Greeks and Asoka recognized their overlordship.

In the Khandigiri Rock Edict Asoka talks royaly like a King and adopts a royal accent. He narrates the story of his victory over Kalinga. He says

that he caused the repair of the city, walls and houses and building a reservoir of cool water. With 83,000 panas (coins of gold) he gains affection of his people and boasts that he caused the construction of second house for horses, elephants, men, carriages. He then talks of music and dancing girls, the royal sport of the kings. He magnificiently distributes charity of many hundred panas (coins of gold), in the town territory. He declared he punishes the murderer to labour. The Raja proclaims royaly that he causes to be made the place of 15 victories. He distributes much gold in Benaress. The King als declares that he married the daughter of the so-called conqueror of the mountains. The entire Khandigiri Edict is characteristic of the speech and tone of a king, contrary to the tone of a faqir/monk in his fourteen Rock Edicts.

Chronolgy.

The whole duration of Asoka rule was accrding to the concurrent testimony of the Brahamans and Buddhist historians 36-37 years, reckoned from his accession. In his separate rock inscriptions of Shashram and Rup-Nath the period and dates of his period can be reckoned fairly.

The portion of the inscription, which gives dates is reproduced below:-

"The beloved of the gods speaketh thus," It is more than 32½ years that I am a hearer of the faith and I did not exert myself strenously",.........
....
....and
this matter has been caused to be written on the hills where a stone pillar is (there) it has been written on a stone pillar and as often as man brings to this writing ripe thought, so often will rejoice learning to sub-due his senses. This sermon has been preached by the departed (Buddha) 256 years since the departure of the TEACHER (Buddha)." From the date given in the inscriptions the period

of Asoka's reign is calculated, as follows:-

1.	Date of Buddah's Nirvana.	543 BC
2.	Dated of Rup Nath and Shashram Inscriptions 256 years after Buddha.	minus 256 years. 287 BC.
3.	As stated in line 2 that he was hearer of the law for 32½ years earlier.	add 32½ years. 319½ BC.
4.	1½ years when he was not Buddhist. The date of Asoka coronation, as King.	add 1½ year. 321 BC.
5.	4 years Asoka as Regent of Bindusara. Date of Asoka assuming, as regent of his father.	add 4 years. 325 BC.

The date 325 BC, also conicides with the dates computed from Buddhist and Jaina sources.

The name Asoka occurs only in one of the inscriptions found in 1915 at Maskinin the Rachur District of Hyderabad. Elsewhere the Raja employs (in conjuction with raja the priestly titles Devanampiya and Piyadasin. The former style which in later ages the popular grumbling, so humorously common in Bharat as in other countries, diverted to the sense of 'fool'- is known to have been employed by contemporary King in Ceylon and Asoka's grand son Dasratha.

According to Ceylon tradition a Buddhist Council was held in the 236th year after Buddha's death i.e. 543 BC and calculated to be 307 BC, which falls in the 18th year of Asoka's reign.

The activity of Asoka lay wholly, so far as we are informed in the sphere of Dharma (Religion), according to the Hindu definition the sphere of conduct leading to heaven or to final liberation.

Limits of his Empire.

From the fore-going evidence it appears that he was merely the ruler of the Aryavarta, the territory to the east of Jamna and Chambal rivers , excluding Kumarpura (Assam). No inscription of Asoka of any sort, has been found in East Bengal. To the south his sway extended over Kalinga and perhaps Hyderabad, which appear to be vassal states as names of Raja Kharevela and Raja Sanda also appear in his inscriptions. There were also local dynasties in these areas. The Andhra Kingdom between the Godavari and Kistna rivers, were administered by its own Rajas. As far as the areas of Pubjab and Sind are concerned no coin or building of Asoka has been found there. But of the same period coins of Alexander, Seleucas, and that of Antiochos have been discovered in Gandhara and Punjab in abundance.

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Chapter XII

Continuity of Greek rule in India.

Although Mauryan Dynasty had nothing to do with the History of Pakistan, their account was given just to prove that they were merely the rulers of Aryavarta and not of the Indus Valley.

Asoka died in 285 BC, during the life time of Antiochos I, and his story ended with a few missionary messages, written on two stone boulders in Manshera, and on a rock in Shahbazgarhi.

After Antiochos I, his son and grandsons ruled over India. Antiochus III succeeded the throne 223 BC.

Antiochus III the Great (223-187 BC.)

Under Antiochus III the kingdom entered a new style of its administrative historical development. He throughly reformed its administration, his innovations became a prototype for the states that succeeded the Selecucid Kings. After Antiochus I he has the longest period of rule. He was on the throne for 40 years and left a mark on history. After Seleucas I he was the most successful of the Seleucid Kings of Hellenistic Syrian Empire. He reformed the empire administratively by reducing the provinces in size. He improved relations with his Greek princes by giving his daughters



in marriage. Born in 242 BC, the son of Seleucas II, Antiochus succeeded his brother Seleucas III, as king in 223 BC. After the pacification of Asia Minor he entered upon his later expedition to be famous eastward compaign (212-205 BC), and re-asserted Greek sovereignity over India. In 212 BC he gave his sister Antiochis in marriage to King Xerxes of Armenia, who acknowledged his suzerainty

and paid him tribute. He occuiped Hecatompyious (Southeast of Caspian Sea) the capital of the Parthian King Arsaces III, and forced him into an alliance in 209 BC and the following year subdued Satrap Euthydemus of Balakh and he was allowed to continue to rule and retain his royal title. In 206 BC he marched accross the Hindu Kush into the Kabul Valley and received tribute from the Indian Vassal Raja Sophagasenes, who gave a considerable number of Elephants and a large treasure to Antiochus. Leaving Androstenes of Cyzius to collect the tribute Antiochus in person led his main force to his capital through Arachosia and Drangiana to Karmania.

Euthydemus the vassal king.

Antiochus III appeared in the east at the head of an army in 212 BC determined to re-assert the Seleucid supermacy over the revolted kingdoms, the Balakhian satrapy for some time had been occupied by Euthydemus, a Greek, from one of the cities of Magnesia, who in reply to the challenge of Antiochus, explained that he did not think fair that he should be interfered with. He was not a rebel. Others, no doubt, had rebelled. He had put the children of the rebels to death and that was how he happened to be the king.

Our authorities give us no hint as to who Euthydemus was. The first real glimpse of Euthydemus we get is, when he comes into conflict with Antiochus, the Great. The Parthian compaign of the latter had been ardous, to judge from the picture which Polybius has preserved of some of its incidents. But Arsaces II seems at length to have been driven to yeild upon terms, and by the year 208 Antiochus was at liberty to turn his arms against Balakh. To enter it, he had to ford the Hari Rud river, the passage of which Euthydemus was prepared to dispute. When the critical moment came, the Balakhians allowed themselves to be out manouvered. Antiochus made a night march with a picked body of cavalary, the majority of which he succeeded

in getting over the stream, before the dawn was bright enough for the ememy's vedettes to discover them. The footing thus gained was stubbornly held in the teeth of a singularly fierce attack. Antiochus displayed great personal courage and that Euthydemus was so perturbed by the lesson his troops had received that he retreated at once to his capital of Bactria, the modern Balakh. A siege followed and it is generally taken for granted that this was the famous siege of Bactria, casually mentioned by Polybius. By 206 two years had elapsed without either side have gained a decisive advantage. If the internecine strife continued, they might at any moment descend upon the country and ruthlessly destroy every vestige of Hellenic civilization. The reality of this peril was pressed home upon Antiochus by Teleas, a fellow countryman of Euthydemus, whom the latter had empowered to use his good offices in working for a settlement. Antiochus upon his part was only too glad to welcome the prospect of an honourable escape from a situation that threatened to grow more and more embarrassing. Informal negotiations, conducted through Teleas, ultimately resulted in the despatch of Demetrios the son of Euthydemus, as a fully accredited envoy to the camp of Antiochus. Polybius speaks in glowing terms the handsome youth produced upon the Seleucid King, who offered him one of his own daughters in marriage and indicated his willingness to waive all objections to the use of royal title by Euthydemus. A written agreement covering the disputed points was drawn up and signed and a formal alliance concluded. Euthydemus acknowledged the suzerainty of Antiochus III. The expeditionary army, which was to direct its march towards India, had its commissariat richly replenished by the Balakhian receiving at the same time an important reinforcement in the shape of the whole of the war elephants that had been at the command of Euthydemus. When Antiochus crossed the Hindu Kush and marched down the Kabul valley, he found himslef in the territory of a prince whom Polybius calls Sophagasenus, who was a local raja. He did not offer any resistance. Accordingly he submitted and Anti-

ochus accepted the submission of Sophagasenus who, like Euthydemus, revictualled his army for him and handed over a number of war elephants. A heavy tribute was imposed. Antiochus did not wait to receive. He left Androstenes of Cyzicus behind to receive the delivery of the promised treasure, and himself hurried back.

Under Euthydemus the frontiers of the Balakhian Kingdom were pushed southwards until they included the lower portion of Afghanistan and Punjab and rest of the Indus country.

When Euthydemus died he was succeeded by Demitrios, as a vassal king of the Seleucid Empire.

Demetrios King of India (200-190 BC).

Demetrios son of Euthydemus and son in law of Antiochus III, who had given him a daughter in marriage repeated his father-in-law's exploits with still greater success and continued to maintain hold over Kabul, Punjab Sind and Surashtra.



Demetrios was known as King of the Indians.

He had been a youth of perhaps seventeen or eighteen, when he acted as intermediary between his father and Antiochus.

He would thus be between thirty and thirty five, when his reign as a subsidiary king of the Seleucid began. An age that agrees well with the most characteristic portrait on his coins. It would be noted that in the coin portrait he is represented as wearing a head dress made of the skin of an elephant, an animal associated in those days with India. It depicts winning Indian laurels, while he was still crown prince. A number of his coins were found in the bed of Indus at Attock, while raising a sunken boat.

In what circumstances the Indian campaigns of Demetrios may have been inaugurated, there can be no question as to their out-come. The kingdom of Balakh from the time of Oxyartes had extended to India and Demetrios consolidated this hold. Satisfactory evidence of the firmness of the footing that Demetrios gained to the south of the Hindu Kush is furnished by coins, which have the square shape characteristic of the early native coinage of India. They were intended for circulation in India is clear from their bearing a bilingual inscription in Greek on the obverse, Kharoshthi on the reverse. It is significant that on these coins the king employs the title of Invincible. As usual, he is wearing a head dress made of the skin of an elephant. Demetrios was followed by Pantaleon Agathocles and Antimachus. whose coins have been discovered in the Punjab. In the final stages of Greek rule in India there was a tendency towards creation of petty principalities and we find coins of a number of Greek princes.

The very success of Demitrios appears to have proved his undoing. As a direct consequence of his victories, the centre of gravity of his domains slipped beyond the borders of Balakh which was not content to obtain a secondary position to that of India. Subsequently, a revolt ended in the establishment of a separate kingdom in Balakh, under Eukradites a leader of great vigour and ability. After the death of Demetrios and his successors, India was included in the state of Eukradites. Thus territory of Balkah and India was again united, under one Satrapy.

The reign, of Antiochus III ended in 190 BC, is marked with the decline of Seleucid Kings.

Even among the later Seleucids there were significant personalities. This was less apparent in Seleucas IV (187-175 BC) than in Antiochus IV, Epiphanes (175-164/163 BC), famous for his clashes with the Jewish Macabeans. Antiochus V(164-163/162) was a minor and unable to rule. From the time of Deme-

trius I, the son of Seleucas IV (162-150), and Alexander Balas (150-145), who claimed to be the son of the fourth Antiochus, two mutually hostile branches of the dynasty existed. Demetrius II (145-139 and 129-125) was particularly opposed to Antioches VII (139/138-129), the representative of the other line. When the latter fell in battle with the Parthians in 129 BC, the ascendency of this line of the Seleucid Empire ended. The last rulers Antiochus VIII and Philip II, reigned from 69 to 64 BC. and from 65 to 64 BC. A final attempt by Philip II to seize the crown was thwarted by the Romans in the year 56 BC.

Conclusion

During the time of Antiochus III, two powerful kingdoms of Parthia and Balakh and India arose and became almost independent. Subsequently, the Parthian kingdom also absorbed the Bactro/Indian satrapy, but the Greek language continued to be used in the courts.

Although the central rule of the Seleucid had ended with the end of the rule of Antiochus III in the year 190 BC, but the Seleucid Kings were still accepted as sovereigns and the Parthians and other dynasties in Balakh and in the Indus country countinued to use Greek on their coins and engraving facimiles, which the Seleucids used. The Seleucid era continued to be used in the Indus country. Plato has traditional connection with Seleucids. It has been used by the Sakas and Kushans, on the line of Parthians. With regard to the Parthians it should be borne in mind that the Saka kingdom was the result of a weakening of the Parthian empire, which led to their subjects, the Sakas making themselves almost autonomous. They, however, continued to use the Parthian era, which showed that they acknowledged Parthian suzerainty. More-ever the Parthians themselves generally use the Seleucidian era on their coins, the Parthian era occuring only rarely and sporadically before 36 BC and with regularity from AD 41.

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   Edited by Sten Konow, Ph.D.

Chapter XIII

Rule of Greek Princes

In the fore-going chapters we have read that in the eastern part of the empire left by Alexander the Great, the Seleucids carved out another empire, which extended from the shores of the Mediteranean in Palestine and Syria in the west to the Jamna river in the east. During the Achamenid period the system of government was not of a strict direct central rule, but in each province there was a Satrap, who was virtually a King, but he owed allegiance to the supreme ruler. This system sustained in the Greeco-Macedonian period. The Seleucid Kings starting from Seleucas I Nicator 312 BC to Atiochus III whose capitals were in Syria and Susa, were recognised as suzerains. In the vassal Kingdoms power changed from one hand to the other. In Iran a Kingdom arose, under Arsac in Parthia, which subsequently, absorbed Media and held sway over the Greek Kingdom of Balakh and Indus Country. Thus arose another Iran, although the Parthian Dynasty founded by Arsac maintained its allegiance to the Seleucids Emperor, Greek continued to be used in the courts and on the coins. The era used on the coins was aslo Greek.

We have discussed the rule of Antiochus III and of his vassal kings ruling in Balakh and Indus country in the previous chapter.

History has maintained record of bigger kings, but no detailed account of the subsidiary kings ruling in the Indus country is available. The records have been constructed from their coins, which have been discovered from the Punjab, Rajputana and Surashtra. Coins of 42 kings and queens are available in the Textile museum. This chapter discusses the rule of the total Greek kings and queens in the Indus country mostly based on the information available from these coins. A number of Greek kings seem to have ruled in the Indus country side by side and are contemporary to each other.

The House of Euthydemus.

The princes of the house of Euthydemus reigned both in Balakh and in the Indus country. We have already read about Demetrios, who was a very prominent prince of the house of Euthydemus, other important princes of this house are Pantaleion, Agathocles, and probably also Antimachus.

Pantaleon and Agathocles were closely connected, since they struck coins which were indentical in type and form. These were borrowed from the earlier currency which prevailed generally in Kabul and Gandhara. From a general consideration of the provenance of their coins, it was concluded that these kings must have ruled this area.

The commemorative medals struck by Antimachus show that he claimed to be the succesor of Diodotus and Euthydemus; but there is nothing to indicate his relation to Agathocles who makes the same claim. The reverse type in which the king is represented on a prancing horse and wearing a flat cap (kausia), as on the obverse of the large silver coins, is evidently a portrait; and the same type is continued on the coins of Philoxenus, Nicias, and Hippostratus, who may have succeeded to the kingdom of Antimachus. These princes ruled over in the country of the Jhelum. The types 'Appollo: Tripod' which are also struck by Hippostratus seem undoubtedly, in later times, to have been confined to the eastern districts of the Punjab and Rajputana. The occurrence of the type 'King on prancing horse'on the joint coins of Hermaeus and Calliope may as Cunningham suggested, indicate the union of two royal houses.

The Balakh and Indus country coins of Antimachus with their types 'Poseidon' and 'Victory' must refer to a naval triumph; and it is difficult to explain the allusion except on the supposition that this king had won a victory on one of the rivers

of the Indus country. Numismatists usually distinguish between an earlier Antimachus I and later Antimachus II; but it seems more probable that the coins assigned to these are merely the Balakh and the Indus country issues of the same monarch. The two classes are connected by their types; and the difference between them may well be local rather than chronological. They represent the workmanship of districts separated by some hundreds of miles. They find their parrallels in the coinages of other Greek kings of the Indus country viz Demetrios, Eukradites and Heliocles. The title borne by Demetrios, Antimachus has reference to conquests in the Indus Region and is not found on the coins in Balakh.

Of the Greek princes who ruled only to the south of the Hindu Kush, Appollodotus would seem to have been the first. He is twice mentioned by ancient authors, and on both occasions in association with Menander.

The copper coins of Appollodotus bear types,Apollo: Tripod' in evident allusion to the King's name. These were re-struck by Eukratides with his own types in the Kingdom of Kafiristan. The types of the silver. coins, 'Elephant: Indian bull' which symbolised the tutelary divinities of the Indus country. These types continued to be struck by Heliocles. The coins show most clearly the transference of power from one Greek house to the other, they determine the date of Apollodotus: he was the predecessor of Helicocles.

The coins of Apollodotus are spread far and wide. Such distribution are the result of Greek rule over these areas. It is certain indication of the limits of the king's dominions. But in this case numismatic evidence of the kind may be adduced to confirm the statement preserved by Strabo, that Greek rule extended on the south-west to Ariana and on the south to the Indus delta and to its western part. Cunningham observed that, while coins of Apollodotus are found in Arachosia and Seistan, those

of Menander do not occur in these regions; and from this fact he inferred that these provinces of Ariana were lost to the house of Euthydemus during the reign of Apollodotus and before reign of Menander. They would appear to have come successively under the sway of Eukratides and of Mithradates. That Menander did not rule in Ariana seems certain. He is associated rather with the Punjab and Rajputana; and in this region he may have been reigning simultaneously with Appollodotus in the N.W. Ariana.

The memory of Apollodotus was preserved in the Indus country by his coins, which according to the author of the Periplus of the Erythaean Sea, were still in circulation in the last quater of the first century A.D. at Broach. Early in the first century B.C. the country of the lower Indus had passed into the possession of the Turkish Sakas from Seistan, who were also subsidiaries to the Parthians. After the conquests of Eukratides and Heliocles the dominions of the House of Euthydemus were confined to those districts of the Punjab, which lie to the West of Jamna that is to say, to the old kingdoms of first and second Porus and to the regions beyond. Here the types of Apollodotus, 'Apollo:Tripod', were continued by Strato I, by the Turkish Saka King Maues, and with some modification in the representation both of Apollo and the Tripod by Apollodotus II Philpator, Dionysius, Zoilus, and Hippostratus.

The house of Euthydemus, after a career of conquests under Demetrius, Apollodotus, was engaged in a struggle, under the same leaders, to maintain its newly won possessions against the encroachments of the house of Eukratides. Coins could only have preserved a few indications of the kaleidoscopic changes which must from time to time have taken place in the political situation. Nevertheless, their evidence clearly illustrates some of the main results of the struggles. They show unmistakably that the dominions of the house of Euthydemus in the Kabul valley and in both western and

eastern Gandhara, Charsadda and Taxila had passed into the hands of Eukratides and his immediate successors Heliocles and Antialcidas. It is in this region which lies to the south and east of the Rawalpindi District that we must seek henceforth the remanants of the house of Euthydemus. Here Apollodotus appears to be represented by Apollodotus II Philpator, and Agathocleia and her son Strato.

The types which these facsimile continue to use in the eastern Punjab and Rajputana, which are especially characteristic of the house of Euthydemus, are chiefly two (I) the types of Apollodotus, 'Apollo:Tripods Starto I and with some modification in the types which appear to indicate a later date, Apollodotus II, Dionysius, Zoilus, Apollophanes, Strato I and II.

In the long and distinguished list of queens who have ruled in the Indus country must be included the name of Agathocleia. Her relation to Menander cannot be proved definitely. The fact that she struck coins on which her portrait appears together with the type of Euthydemus, Heracles seated, shows that she was a princess in her own right and a member of the royal house, and her name suggests that she might have belonged to the family of Pantaleon and Agathocles. She was undoubtedly the mother of Strato I Soter.

The coins issued by Agathocleia in association with her son, and by Strato ruling at first alone and afterwards in association with his grandson, Strato II Philpater, supply the most valuable evidence for the reconstruction of the history and chronology of this period. They mark most clearly various stages in the long life of Strato. They begin at a time when the conquests of the house of Eukratides had not yet reached their limit, and they end on the eve of complete overthrow of Greek power in the eastern Punjab and Rajputana by the Sakas.

On the earliest of these coins Agathocleia appears

as queen regent holding the place of honour with her portrait and Greek inscription on the obverse, while the Kharoshthi legend of the young prince occupies a subordinate position on the reverse. Afterwards, the combined portraits of mother and son declare their association in the government, and later still, a series of portraits show Strato first reigning alone as a youth, or as a bearded man and then in advanced old age, with toothless jaws and sunken cheeks, both, as the Kharosthi legends indicate, reigning alone and in association with his grandson, Strato II, Philpator. To judge from these portraits, we have here glimpses of a life of more than seventy years. Between the earliest and the latest there is indeed a long interval, and to some period in this interval must be assigned the reigns of Apollodotus II,Philpator, Dionysius and Zoilus. They are associated by their common use of a peculiar monogram and it is probable that they were all descendants of Apollodotus I. Apollophanes, whose name suggests that he may have been a member of the same family, must belong to the period represented by the latest coins of Strato.

Coins of Agathocleia and Strato and others of Strato reigning alone are sometimes found restruck with the types of Heliocles. The restruck coins of Strato bear the reverse types 'Victory' which was inherited by him from Agathocleia, ruling in the name of Menander and this type may not improbably be supposed to represent the city of Nicaea on the Jhelum. We have here unmistakable evidence of a further transference of the dominions of the house of Euthydemus to the rival house of Euktratides, and a certain indication that the conflict which was begun by Euktratides in the time of Demetrios and Apollodotus was continued by Heliocles in the reign of Strato.

The lifetime of Strato witnessed not only the decline in the eastern Punjab of the royal house to which he belonged, but also the down-fall of Greek rule in the northern part of the Indus

country, for in his reign there came still another invasion which led to the supermacy of the Sakas and Pahlavas. The debased art of his latest coins and those in which he is associated with his grandson seems to show that the house of Euthydemus had fallen on evil days, and other coins clearly suggest the manner in which it came to an end. The familiar types of the house of Euthydemus, Athene Promachos, continue to appear on coins, but the strikes no longer bear Greek names. Their names are either of the Indian country Bhadrayacasa or Saka like Ranjubula. The former is otherwise unknown the later was the satrap of Mathura. It appears most probable that the kingdoms held in the eastern Punjab, Rajputana and Surashtra by the successors of Euthydemus were conquered not by the first Saka King Maues, but by his successors, Azes I, who was either contemporary with, or later in date than, Apollodotus II and Hippostratus whose coin he restruck.

The House of Eukratides.

This house was founded by Eukratides who deposed Demetrios. None of the princes of the royal house which he founded are named in ancient literature, all that can be known of them must be inferred from the numerous coinages which they issued and from a single inscription, Menander seems to be the most oustanding of the princes of this house.

In the opinion of Mr. Vincent A. Smith he belonged to the house of Eukratides, although Mr. E.P. Rapson had a different opinion. Whatever may the difference in opinion regarding the house to which he belonged there is no doubt that Menander was one of the most outstanding Greek Kings.

Eukratides King of India.

The period of Eukratides is more or less contemparneous with the accession of Mithradates I, who succeeded to the throne in 171 BC and the emergence of Eukratides has been tentatively assigned to the year 175 BC.



e. Eukratides

During the earlier portion of his reign Eukratides had to face lot of trouble. According to Justin he had much ado to hold his own not merely against Demetrios, but also against the Sogdian. Northern tribes took advantage of the absence of Demetrios in India and wrestled from Hellenic rule the whole of the country to the Amu river. We find them in full possession of Balakh itself, before many years have elapsed. The Parthians too were a grevious thorn in the flesh of Eukratides. They fell upon his flank, when his energies were exhausted by the various other wars in which he had been forçed to engage. With the result that part of the Balakhian Kingdom was permanently absorbed in their empire. We shall have occassion presently to try and measure the extent of his success. Meanwhile it will be convenient to follow Eukratides in his pursuit of Demetrios in the Indus country. His victory there was complete in the ancient Indian provinces of the Persian empire. He reduced India that is to say the country of the Indus to subjection. Justin says he made himself master of a thousand cities. The princes of the house of Euthydemus had now to be content with the eastern districts of the Punjab. While he was on the march towards Balakh,where he founded a great city to which he gave the name of Eukratides, he was attacked and surrounded by his son, whom he had trusted, so implicitly that he had made him a colleague in the kingship. The details added by Justin as to the callous conduct of the murderer in driving his chariot through his father's blood. The date of the incident is quite uncertain, but it is usually given as 155 BC.

Heliokles.

The murder of Euktratides shattered to fragments

the Kingdom for which he had fought so valiantly. Another son named Heliokles, who assumed the title of the 'just, perhaps as the avenger of his father's cruel death, enjoyed for a brief space a precarious tenure of power.

After the death of Eukratides, the Indian Empire of the Greeks was parcelled out among a crowd of Greek princelings. His death in the hour of victory increased the existing confusion, and it is quite impossible to make a satisfactory territorial and chronological arrangement of the India's Greek Kings after Eukratides.

Menander.

One name that of Menander, stands out conspicously. His capital was at Sialkot. Greek conquests, specially of Menander, are described by Strabo, which read as follows, " The Greeks who occasioned its Balakh revolt became so powerful by means of its fertility and advantages of the country that they became masters of Arriana (Herat) and India, according to Appolodotus of Artemia. Their chief, particularly Menander conquered more nations than Alexander. The conquests were achieved purely by Menander. They got possession but not only of Patalene but of the Kingdom of Sarostos and Sigerdis, which constitute the remainder of the coast. They extended their empire even as far as Seres and Phryni. The territory of Menender included the areas south of the Hindu Kush, S. Afghanistan, the North Western Frontier Province, the Punjab, Sind and Kathiawar and to the east over the Pamirs into Chinese Turkestan. Some of the principal stages in the routes, which the Greek armies must have followed together with the distances between the stages, are known from ancient authorities, who derived their information from the campaigns of Alexander and Seleucas. The most complete record has been preserved by Pliny. Many of his measurements tally, even with the distances of the modern roads.

1.	From	Charikar (Alexander, under the Caucasus) to Kabul.	40 miles.
2.	"	Kabul S.W. to Kandhar.	313 miles.
3.	"	Kabul to Indus Delta in a straight line.	725 "
4.	"	Kabul to S. Kathiawar in a straigh line.	1000 "
5.	"	Kabul to Jalalabad	101 "
6.	"	Jalalabad to Peshawar.	79 "
7.	"	Charsadda to Shahdhera (Taxila).	80 "
8.	"	Taxila to Nicacea on Jhelum River.	70 "
9.	"	Nicea on Jhelum River to Sialkot.	55 "
10.	"	Sialkot to Beas.	65 "
11.	"	Beas S.E. to Sutlej.	85 "
12.	"	Sutlej S to the Jumna at Karnel old bed.	100 "

The expeditions of the Greeks was not confined to the Indus country at times went right into the Ganges Basin. One such incursion which broke through the Mathura passage and penetrated the Midland as far as Patna is described in the Yuga Purana, one of the chapters of the Gargi Samhita.

As in all Puranic literature we find here a record of past events in the conventional form of prophecy and however late the work may be in its present form. From the passage in question, we gather that the viciously valiant Greeks, after reducing Saketa, the Panchala country in the doab, between Jamna and Ganges, reached Patna, but they did not remain in the Midlandcountry, because of dreadful war among themselves, which broke out in their own country(Balakh/Indus valley.). Such incursions brought the Greeks into collision with the

Sungas who were then the predominant power in the Midland. A Greek force was defeated in the reign of Pushyamitra by the king's grandson Vasumitra.

Menander did not rule in Ariana seems certain. He is associated rather with the Indus Valley. The memory of Menander was preserved by his coins, which according to the author of the Periplus of the Erythraean Sea, were still in circulation in the last quater of the first century AD at Broach.

Menander is the only Greek who became celebrated in the ancient literature of India. He is unquestionably identified with Malinda, the Greek king of Sialkot, who is one of the two leading characters in the Milindapatha the "Questions of Milinda", a Pali treatise on the fundamental principles of Buddhist philosphy.

The text has been translated by Max Muller, as follows:-

<u>Of the personality of Menander.</u>

"The novice became the King of the city of Sagala (Sialkot) in India. Menander by name, learned, eloquent wise and able, and a faithful observer and that at the right time, of all the various acts of devotion and ceremony enjoined by his own sacred hymns conerning things past, present and to come.

Many were the arts and sciences he knew, holy tradition and secular of philosophy arthimetic, music medicine and four Vedas the Puranas, and Itihasa, astronomy, magic, causation and spells, the art of war, conveyancing in a word, the whole nineteen.

As a disputant he was hard to equal, harder still to over-come, the acknowledged superior of all the founders of the various schools of thought. And as in wisdom so in strength of body swiftness, and valour there was found none equal to Menander in all India. He was rich too mighty in wealth and

prosperity and the number of his armed hosts knew no end.

Now one day Menander the king proceeded forth out his mighty city to pass in review the innumerable. hosts of his mighty army in its four fold array (of elephants, cavalry, bowmen, and soldiers on foot). And when the numbering of the forces was over, the king who was fond of wordly disputation, and eager for discussion with Casuits, Sophists and gentry of that sort, looked at the sun to ascertain the time and then he said to his ministers. The day is yet young. What would be the use of getting back to town so early? Is there no learned person, whether wandering teacher or Brahaman the head of some school or order or the master of some band of pupils, who would be able to talk with me and resolve my doubts."

Of Sialkot the Capital of Menander.

"Thus had it been handed down by tradition. There is the country of Greeks a great centre of trade, a city that is called Sagala (Sialkot) situated in (delight-ful) country well watered and hilly, abounding in parks and gardens and groves and lakes and tanks, a paradise of rivers, and mountains and woods. Wise arhitects have laid it out, and its people know of no oppression, since all their enemies and adversaries have been put down. Brave in its defence with its many and various strong towers and ramparts with superb gates and entrances, archways and with the royal citadel in its midst, white walled and deeply moated. Well laid out streets, squares cross roads and market place. Well displayed to the in-numerable sorts of costly merchandise, (with which its shops are filled.) It is richly adorned with hundreds of alms-halls of various kinds, and splendid with hundreds of thousands of magnificient mansions, which rise aloft like the mountain peaks of Himalayas. Its streets are filled with elephants, horse carriages and foot passengers, frequented by groups of handsome men and beautiful women, and crowded by men

of all sorts and conditions, Brahamans, notables officers and servants. They resound with cries of welcome to the teachers of every creed and city is the resort of the leading men of the differing sects. Shops are there for the sale of muslin and of other cloths of various kinds; and sweet odours are inhaled from the bazars, where all sorts of flowers and perfume are tastefully set out. Jewels are there in plenty, such as men's hearts desire, and guide of traders in all sorts of finery display their goods in bazars that face all quaters of the sky. So full is the city of money and of gold and silver ware of copper and stone ware that laid up these much store of property and corn and things of value in ware houses - foods and drinks of every sort, syrups and sweet meals of every kind, in wealth."

Date of Menander conquests.

Assuming that Pushymitra, his contemporary, died in 149 BC, after a reign of thirty six years, as stated in the best Puranci texts, the invasion of Menander of the Ganges basin may be assigned to the year 156-153 BC a date fully in accordance with numismatic evidence.

Coins.

Coins of Menander are common in the Indus Country both in the Punjab and further east and south. Forty of his coins were found in Hamirpur district to the south of Jamna. These coins are distributed over a wide area than those of any other Greek ruler. They were found not only in Kabul valley and the Punjab, but also in the Jamna Ganges Doab, which testify that his rule extended further east.

Some stages in the conflict between the two houses of Greek princes are reflected in the types of their coins; and especially valuable is the evidence which is sometimes supplied by restrikings. Thus certain copper coins of Apollodotus I Soter, with the usual types 'Apollo:Tripod' have been

restruck by Eukratides. This must surely indicate that territory once occupied by Apollodotus had passed into the hands of Eukratides, and that consequently Eukratides must have been either contemporary with Apollodotus or later in date. Other evidence shows that these two kings were contemporaries for each of them was the predecessor of Helicoles. The inveitable conclusion is perfectly in agreement with the style of the coins; for the Indian issues of Eukratides appear to be at least as late in style as those of Apollodotus. The comparatively early date of Apollodotus is moreover proved by his use of the Attic weight standard.

But these restruck coins not only show that the two monarchs represent the two rival houses: they also give the name of the kingdom which had been lost and won. The reverse type is 'Zeus', enthroned and it is accompanied by two symbols, a mountain and the head of an elephant; and the Kharosthi legend describes the type as 'the divinity of the city of Kapici'.

The historians of Alexander, the Greeks sought to identify the Indian divinities with their own. They evidently regarded the tutelary diety of the city of Kapici as Zeus. The coin-type thus inaugurated became characteristic of the house of Eukratides in the Kabul valley. It continued to be used by his successors until all Greek rule in the Indus country came to an end. It is found on the coins of Heliocles Antialcidas,Amyntas and Hermaeus.

The conquest which Eukratides carried beyond the Kabul valley into the region of Gandhara seems to be represented by the coins bearing the type 'Dioscuri' which shows the pointed caps as certainly imitated by Laika Kusulaka, the Turkish Saka Satrap of the districts of Chhahara and Chukhsa in the neighbourhood of Taxila. The 'Pilei' appear also on coins Antialcidas, Lysias and Antialcidas and Archebius. Perhaps the type 'Victory' denotes that Eukratides was in possession of Nicaea on the Jhelum river.

Although the evidence for the existence of Hellicles is purely of coins it is almost certain that he was the son of Eukratides and quite certain that he succeeded Eukratides both in Balakh and in the Indus country. That he was the last Greek king to rule in Balakh is shown by the fact that after his reign coins of Greek workmanship cease entirely in that region, and are replaced by the rude imitations of his coins which supplied the currency of the Sakas. That he extended the conquests of Eukratides in the Indus country is shown by his restrikings of coins originally issued by rulers belonging to the house of Euthydemus.

In the Kabul valley he continued to issue coins bearing the type 'Zeus enthroned' with which Eukratides had struck the coins of Apollodotus and others bearing the types 'Elephant:Bull' which are identical with those of Apollodotus himself. The type 'Elephant' occurs frequently both on the purely Indian, and on the Greeco Indian coinages of the Kabul valley and N.W. Indus region The various mints which it denotes cannot be identified more precisely: but it may be suggested that the type, like the 'Zeus enthroned, derived its origin from the elephant diety of Kapica. The Bull, on the other hand, can be shown to have been the distinctive badge of the lower Kabul valley, the capital of western Gandhara. The evidence which makes this identification certain is supplied by the gold piece. On the obverse is seen the goddess wearing a mural crown, the emblem of a Greek civic divinity, and holding in her right hand a lotus as the tutelary diety of the City of Lotuses'. The accompanying Kharoshthi legend describes her as 'the goddess Pushkalavati', and it is quite possible that her name may lie hidden in the three illegible Kharoshthi charactars on the left. On the reverse is the figure of a humped bull. As in the case of the city of divinity of Kabul the Greek artist has represented in accordance with Greek ideas an Indian deity who was supposed to bear the form of a bull. The bull, like the elephant, is common emblem of the mytholgy in the Indus Region

and is associated with the deities worshipped by various sects, for the coin type passed from the Greek and their successors, the Turkish Sakas, to the Turkish Kushana kings who added to it the figure of the god himself. The bull continued to appear on the coins of this region for many centuries. It is seen on the 'Bull and Horseman' coins of the Shahis of Gandhara as late as the eleventh century A.D., and from them it is borrowed by the early Muhammadan conquerors. The successors of Heliocles who from such numismatic evidence are known to have ruled over the kingdom of Pushkalavati are Diomedes Epander, Philoxenus, Artemidorus, and Puecolaus.

The figure of Artemis, which occurs on the coins of Artemidorus, bears an evident allusion to the king's name; and, since it is found also on the coins of Peucolaus, it shows that the Greeks identified the city goddess with Artemus. The association of Peucolaus with Pushkalavatinis proclaimed by his name, which is simply the adjective of Peucolaitis, an alternative form of the Greek Peucelaotis.

The kingdom Pushkalavati was wrested from the Greek by the first Saka king, Maues, who imitates the types of Artemidorus, 'Artemis Indian bull'.

The Greek king whose name has yet been found on monuments of the Indus valley is Antialcidas. The inscription on a stone column at Besanagar, near Bhilsa in the Gwalior State, was erected by Heliodorus son of Dio, an inhabitant of Taxila, who had come from the Great King Antiaclidas to King Ksviputra Bhagdhadra then in the fourteeth year of his reign. The inscription is full of interest. It testifies to the existence of Greek rule.

The coins of Antialcidas with the type 'Pilei' also indicate that he was king of Taxila. As all the types connected with the worship of the Dioscuri are ultimate. There can be no doubt that Antialciadas reigned after Eukratides.

Hitherto numismatics have assumed that Antialcidas was the predecessor of Eukratides, but the assumption, so far as it has any support, rests on an observation of von, Sallet.

The Antialcidas succeeded Eukratides also in the kingdom of Kabul appears from his coins with the type of the divinity of Kabul with which Eukratides restruck the coins of Apollodotus. Some connexion between Antialcidas and Heliocles is indicated by their common use of the types 'Bust of king: Elephant' with which Heliocles restruck the coins of Agathocleia and Strato. Heliocles was no doubt the elder for no Balakh coinage of Antialcid as is known, but even if these two kings were father and son, their reigns in the Indus valley have been to some extent contemporary. The dominions of the house of Eukratides included a number of kingdoms of which some, for instance, Kabul, Charsadda and Taxila, can be identified by the types of their coins, and it seems probable that the government of some of these kingdoms was entrusted to the heir apparent and other members of the royal family. It is possible, therefore, that some of the princes whose coins we possess may have been ruling at the same time in different provinces.

On certain coins struck in the district of Taxila (type Pilei, Antialcidas) is associated with Lysias, but there is nothing to explain the relation which one bore to the other, or even to show clearly to which of the royal houses of Greek Lysias belonged. Indeed, since one class of the coins which Lysias strikes as sole ruler bears types, 'Bust of king wearing elephant's scalp: Heracles standing', which are identical with those of Demetrios, it is usually assumed that the two kings belonged to the same family. But in this case, as so frequently, numismatic evidence is ambiguous. It is perhaps equally probable that the types introduced into the Indus valley by Demetrios had become characteristic of a particular district, and therefore continued to be used in that district, after it

had passed from the house of Euthydemus to the house of Eukratides.

The type 'Pilei' is continued by Archebius after whose reign it is no longer found on any coins issued by a Greek king. It next apears on the small silver coins which the Saka satrap, Laika Kusulaka, struck in imitation of those of Eukratides. It shows that after the reign of Archebius the region of Taxila passed from the Greek to the Sakas, and the evidence of the Taxila copper plate indicates that Taxila was conquered by the first Saka king, Maues.

The two great kingdoms of Gandhara, Charsadda to the west of the Indus and Taxila to the east, thus passed under the sway of the Sakas during the reign of Maues. The Saka conquerors, moving up the valley of the Indus from their base in Sind and Kashmir, had come in like a wedge, which for a time separated the remnants of the two Greek houses. The descendents of Euthydemus, the families of Apollodouts and Menander, still continued to rule in the eastern districts of the Punjab and the descendents of Eukratides in the upper Kabul valley.

The house of Euktratides was now reduced to the possession of the region which represented its earliest conquests to the south of the Hindu Kush. In the city of Kabul on the most northern extremity of this region Eukratides had first used the type 'Zeus enthroned to restrike the coins of the defeated Apollodotus, and this type deprived of the special emblems of the tutelary divinity of Kabul, Elephant and mountain, remained characteristric of the rule in Indus Region being closed. It was continued after the time of Eukratides by Heliocles, Antialcides Amyntas and Hermaeus.

On some of his silver coins Hermaeus is associated with his queen Callipe, who like Agathocleia, must have been a princess in her own right. In the obverse type which represents the jugate busts of the king and queen, both of them wear the

diadem, and their names are associated in the Greek and Kharoshthi legends. These joint coins are digtinguished from the other issues of Hermaeus by the rev type 'King on prancing horse', and, as this type is characteristic of Antimachus and his successors, it is probable, as Cunningham suggested that Callipe was a prince of this family.

With the conquest by the Sakas of the kingdoms held by the last successors of Euthydemus in the eastern Punjab, Greek rule had already ceased in the north western region of the subcontinent, that is to say the N.W. Frontier Province and the Punjab; and Hermaeus was the last king of his race to reign in the Indus Region, in its more extended historical and geographical sense, which includes the present Afghanistan. His kingdom in the upper Kabul valley was the last survival of the Greek dominions; and it was hemmed in on every side by actual or possible foes on the east and on the southwest by the Sakas and Pahlavas of Peshawar and Kandahar. From one or other of these two possible sources over the belt of highland country varying from 12,000 to 18,000 feet, which lies between Ghazni and Kabul on the route from Kandahar or over the Paropanisus must have come the conquerers who put an end to the kingdom of Hermaeus. It was formerly felt by Mr. Rapson that these hostile invaders were the Kushanas who came over Paropanisus from Balakh, and the testimony of coins, on which the names of last king Hermaeus, and first Kushana conqueror Kujala Kadphises, are found in association, seemed to justify this conclusion.

The coins which bear the name of Hermaeus bust, if we may judge from their style and fabric, extend over a long period, and those which were mechanically copied by Kujula Kadphises to supply his first issues in the Kabul valley are themselves barbarous. They are of copper and are very far removed from the silver coins, which were their proto types. The earliest coins are of good style and good metal, and they belong to the period before any of the squared Greek letters had been

introduced. Latter issues are of coarser workmanship, the silver is alloyed, and square appears in the Greek legend. So far, the deterioration of art and debasement of the coinage are such as might well be expected to have taken place during the reign of a king who was menanced by enemies on every side. But further stages of degradation can only be explained as the result of a complete change in the character of the civilisation of this region. The alloyed coins are succeeded by others with the word, the saviour, as the king's title and is rendered in the corresponding Kharoshthi legend by the word mahatas, 'great'.

These last are the coins which are imitated by Kujula Kadphises. According to Sir John Marshall's observations, the evidence of the discoveries of Taxila shows that he was rather later than Gondopharnes, who is known to have reigned during the period from 19 AD to 45 AD.

It would appear then that, while Hermaeus may have been reigning for some time before and after 40 BC., as would seem to be indicated by the square in his later Greek coin legends, a coinage bearing his name and his types was issued by his conquerors until a much later date. Hermaeus was the last of Indo-Greek rulers, who succumbed to the Kushan chief, Kadphises I. The chief first struck coins jointly in the name of himself and the Greek prince, retaining on the obverse the portrait of Hermaeus with his title in Greek letters. The next step taken was to replace the bust of Hermaeus by the effigy of Augustsus, to do homage to that emperor.

The numismatic record offers a distinctly legible abstract of the political history of the times and tells in outline the story of the gradual suppression of the last out-post of Greek authority by the irresistible advance of the Turkish Sakas.

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CHAPTER XIV

GREEK INFLUENCE OVER PAKISTAN

The question as to the extent of Greek, or more accurately, Hellenistic influence upon Pakistan is of interest. It will be well, therefore, to devote a few pages for the consideration of the facts, bearing on this question.

EFFECTS OF GREEK RULE FROM ALEXANDER 330 BC TO HERMAEUS 41 AD

Alexander's campaign produced direct effects upon the ideas and Institutions of India. During the Greek rule over the Indus country extending over a period of over 300 years, left distinct marks over the culture of the people. Taxila in Gandhara and Sialkot in Punjab are the cities which remind us of the Greeks. Perhaps, the city of Mehnder in the Poonch State of Azad Kashmir reminds of Menander, the epic Greek ruler of Punjab. The town of Phallia fits in the description of the city of Buccaphalia built by the Alexander on the banks of Jhelum. The river Jhelum has since changed its course and shifted towards the west. The village of Helan in Phallia Tehsil of Gujrat also reminds us of the Greek diety Helen. The local population of Helan says that it is the place where the favourite horse of Alexander was buried.

The Kafirs of Chitral remind of the Greek culture in Pakistan. These people have retained their Greek dress, way of dancing and also the old Greek religion. Sir Alif Caro is of the opinion that Khataks are also of Greek origin.

FINE ARTS

In the domain of the fine arts are indications of the Greek good taste. The design of buildings in Taxila and Takht Bai prove that Greek models have been imitated in the region. The Lion

capital discovered at Mathura clearly shows Greek influence.

SELEUCAS, DEMETRIOS, MENANDER AND OTHER GREEK PRINCESS OF THE INDUS COUNTRY

Direct contact between the Hellenistic States and the Punjab was brought about early in the later part of the fourth century BC. The coins of Seleucas bear facsimile of Elephant on the reverse, depicting his rule over India. Demetrios was known as King of the Indians. The elephant's head on his coins is a record of his India connexion. Coins of as many as thirty nine Greek Kings & three Queens are preserved in the Museum of Taxila. The coins adopted Greek and Kharoshthi legends, first adopted by Demetrios, giving his regal title both in Greek and Kharoshthi, the script of Balakh and Indus country.

The idea of striking coins with two dies, obverse and reverse, on one side bearing the effigy and titles of the king, was Greek and was adopted by Iranian dynasties, Sakas, Parthians and Kushanas.

The coins of Kushana Kings of the first and second centuries AD contain facsimiles of the head of Augustus, Tiberius on certain coins of Kadphises I KadphisesII, agree closely with the Çaesarian Aurei in weight is a definite proof of Greek influence. Greek dieties named on the Kanishka and Huishka coins are also indicative of Greek influence. Greek names are found in a number of Kharoshthi Inscriptions.

Two records, one of which comes from Taxila, mention the district officer serving under same IndoGreek King by the designation of "Meridach", a detail which indicates the use of Greek for official purposes. Greek must have been spoken at the courts, during the Greek rule over the Indus country. The exclusive use of a Greek script to express the legends on the coins of Kanishka and his successor, and Gandhara Art itself shows Greek influence. Details of Hellenistic ornaments became widely

diffused through the Indus country. The florid Corinthian capitals and many other characteristic features of the style prove that the Gandhara School was a branch of Greek art of the early empire.

Greek system of Medicine.

The Yunnani System of medicine is still prevalent in Pakistan and is widely used by the local population. The early medical knowledge as expounded by Charaka, Kanishka's physician,shows acquaintance with the works of Hippocrates.

COMMERCE BY LAND

Reference has been made to the commerce between the Kushan Kings and Rome. The overland commerce of the Indus country with the Middle East dated from remote times and was conducted by several routes across Iran, Mespotamia and Asia Minor. The silk trade followed the same roads. From time to time these trans-Asian routes were blocked by wars and traffic was redirected to the Surashtra coast ports of the Indus, notably Barygaza or Broach, where it was sea borne to the Persian Gulf or to the Red Sea.

COMMON WORDS IN GREEK, PUNJABI, SINDHI AND PUSHTO

The Greek rule over the Indus Valley, has left mark on the language still spoken in the area.

Words Tu-n spoken for you in Punjabi, is Greek in origin.

Greek words used in local languages:-

ENGLISH	GREEK	PUNJABI	SINDHI	PUSHTO
Me	Me	Main	Ma'n	
You	Tu	Tu-n	Tuhin	Ta
Father	Pater	Pita/ Pi-uo	Pi-uo	Pilar
Mother	Mater	Mata	Ma'o	Mor
Brother	Brather	Braha	Baha'o	Warror
Daughter	Thagaher	Dohter/ Dohtri/ Dukhtar	Dihi	
Buffalo	Bous	Bhains		
Tree	Doru	Darakhat	Darakhat	Darakht
Foot	Ped	Pai-r	Pae-r	Pasha
New	Ne(w)os	Ne-wan	Ne-wan	Nowen
Two	Duo	Dua	Baa	Duwa
Three	Threis	Tir-ay	Ter-ay	Drey
Five	Pente	Panj	Panj	Pinza
Seven	Septa	Satta	Sut	
Eight	Okto	Atha	Ath	Ata
Ten	Deka	Dussa	Dab	Las
No	Ne	Na	Na	Na

Alexander the Great so deeply impressed the Pathans, Punjabis and Sindhis that this name is still used by the people. Many reputed Kings and personalities bear this name. Among Kings, Sikandar Lodhi the King of Delhi is notable. Certain places still bear the name of Sikandar. Sikandara at Agra is one of the many places named after Alexander.

Notable figures which bear the name of Sikandar are Sir Sikandar Hayat Khan, (1892-1943) Premier of undivided Punjab. Iskandar Mirza (1899-1969) an ex President of Pakistan, Late Arbab Sikandar Khan Khalil, Governor of NWFP, during the Bhutto period.

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Chapter XV

Pakistan Rule under Arsacid Dynasty.

The Rise of The Parthians

Invasion of the Parni. Arsak also pronounced Arsaces, who was chief of the Parni, a member tribe of the Dahae confederation, began his struggle against the Seleucids from 247 BC, the year from which the Parthians dated their history. This does not mean that Arsaces was crowned king in 247 BC. Iranian dynasties date the beginning of their era from the time, when they began to establish their power rather than from the time of coronation of the first king of their line.

Daho-parno-Parthian tribes, "chose chiefs for war and princes for peace" from among the closest circle of the princely family. They were famous for their fine archers. Alexander encountered them during his Balakian compaign, and the Greek writers who recorded his reign remarked on their agility and effectiveness as horse-men. They were a people who kept the traditions of Patriardinal tribal organisation. The Parni with Arsak at their head took the province of Parthia after having beaten Andragoras, soon, neighbouring Hyrcania was annexed and the Caspian reached. Arsak had himself crowned in the city of Asaak, and the tribe took the name of the Parthians, their close relatives, a name that meant, "exiled". Their language was closely related to Scythian and Median. The dynasty these people produced never broke its links with the people, and it was rare if the Arsak dynastic sovereign did not turn to his people in time of danger.

Formation of the Parthian State. The two new kingdoms that of Arsak I Parthians and the Greco-Bactrian Kingdom of Diodots, ruling over India sprang up almost simultaneously and they were very near to each other. However, there were notable differences between them. The motivating force behind the rebellion in Balakh was an association of

perhaps even a collaboration - between the local nobility, (large land holders who dominated the indigenous population) and the local Greek community. Both groups were opposed to the Macedonian domination represented by the Seleucid dynasty.

The make up of the Parthian kingdom seems to have been different. It was essentially built on the relationship of the inhabitants of Parthia to the neighbouring tribes outside the static frontiers, and ethnic mass, half nomad half settled, tht inhabited the north of Iran. The success of Arsak and his men was based on their strength, their spirit and the weakness of their enemies. The Greek element present in Parthia does not seem to have played a role similar to that played by their counterparts in Balakh. In fact the Parthians at least initially, may have been hostile to the local Greek population. During their war with the Seleucid King Antiochus III they massacred all the Greek inhabitants of the city of Cyrinx in Hyrcania.

Arsak seems to have enjoyed great fame among the tribes. His name remained linked with the names of the sovereigns of this dynasty, who succeeded each other for the four and a half centuries of the Parthian state. His image regularly appeared on the obverse of Parthian coins right down to the end of the period. But the Seleucid era contained to be used on the coins right down to the end of the period, which showed that they recognized, overall suzerainty of the Seleucids to some degree. The rupture of the communications link between the Seleucid capitals caused by Arsaces success placed Diodotus in a difficult situation. He seems to have wanted to colloborate with Seleuces II in a campaign he was preparing against the Parthians. The death of Diodotus in 243 BC and the succession of his son Diodotus II, Satraps of Balakh, reversed the matters, for the young successor changed his father's policy and joined with Arsak. It was not until 232 or 231 BC that Seleucas II arrived in the

east to put down the rebellion. Arsak who remained closely allied with the nomads to the north, sensing his own weakness in the face of Seleucas' army, fled to the home of the Scythians of the waters. Seleucas II tried to cross the Syr Drya, but having suffered losses at the hands of the nomads, decided to return to Syria, after receiving alarming news from the west. He made peace with Arsak, who recognised his kingship.

From this time on, Arsak changed his policy, he no longer acted as a nomad but rather as a chief of the state. He had himself crowned, besides Arsak and Dara (an impregnable fortress) he founded such cities as Nisa, where he would be buried. These new cities were usually named after the king or the dynasty. Arsak seems not to have infringed upon the rights of Greeks and Macedonians, living in these cities, he made use of propoganda to ensure their continuing obedience. His death is dated between 217 and 211 BC.

Artabanus (211-191 BC).

His successor Artabanus I, (some times known as Arsaces II) reigned 211-191 BC- continued the work of consolidation. Being already solidly established in Parthia and Hyrcania. Artabanus tried to extend his possessions towards Media. But events in the nieghbouring Greco Kingdom of Balakh, worked against him. Diodotus II lost his alliance with the nomads. His throne had passed to Euthydemus when Antiochus III arrived in Hyrcania . The Seleucid made peace with Euthydemus and led to the marriage of Demetrios with a daughter of the Monarch.

Artabanus died in 191 BC and was succeeded by his son Pharates I who ruled Parthia till 171 BC.

The Phil Hellenistic Period (171 BC to Ad 10).

The accession of Mithradetes I heralded a period in the destinies of the kingdom, which historians call

"Phil Hellenistic" and which lasted from the accession of the prince in 171 BC. The period was characterized by a strong Hellenistic cultural influence in the case of the Greek language and particularly in arts, where, however, national traditions were not completely abandoned.

Mithradates I. (174 BC to 136 BC).

From the accession of Mithradates I, an expansion of Parthian power in the military, political and economic domains was manifest. The king began with an attack on the Greek Kingdom of Balakh which was going through a period of weakness. To show his attachment to the Seleucids he began issuing coins bearing his likeness, wearing a royal diadem like the Seleucid Kings. On the reverse side was representation of Arsak, ancestors of the dynasty seated on an omphalos (Hemispheric altar) and holding a bow in accordance with Greek tradition that showed Appollo in the same way as the ancestor of Seleucids.

Mithradates I annexed to his dominions the territory of all the nations between the Indus and the Jamna. The chiefs of Taxila and Mathura assumed the purely Persian title Satrap. They regarded themselves as subordinates to the Parthian sovereign. The close relations between the Parthian monarch and India at this period demonstrated by the appearance of a long line of princes of Parthian origin.

Once the hold of the Parthians was established over Balakh and Indus country, their rule continued to the end of the dynasty. Subsequently, they continued to excercise sovereignity over the area, as is proved by the tradition on the coins. The Turkish Sakas and the Kushans used Parthian dates on their coins, which conclusively establishe that the kings in India considered themselves, as subjects of the Parthians.

After Mithradates I (Arsaces VI), we find a number

of Parthian Kings ruling Balakh and Indus country. Mithradates I was followed by Pharates II (Arsaces VII) 136-127 BC, Artabanus II (Arsaces VIII), 128-124/123. During his time the Sakas were pushed back though with some difficulty towards Gragiana (Siestan). The Sakas of Turkish origin replaced the Greco Bactrian Kingdom in Balkh and Indus country. On the ruins of which the kingdom of Kushans was to be built. During the period of Mithradates II (124-88 BC), the Sakas were on the move and established themselves in Balakh and Indus country. In the Ist century BC two dynasties of the Indo-Turkish and Indo Parthians, whose members remained closely linked with the Arsak's dynasty, were to rule in this region. They would disappear, after having been absorbed by the kindgom of Kushans. Mithradates II in his turn, ruled as a subsidiary of the Seleucids. He gave one of his daughters in marriage to the Seleucid monarch Demetrius II (145-125), It was customary for a vassal to give his daughter to the sovereign. By this union Mithradates became related to the house of Seleucids.

A number of Parthian kings followed Mithradates II, (Arsacis IX), namely Sanaabruce (Arsaces X) 86-67 BC, Pharates III (Arsaces XI) 67-60 BC, Mithrades III(Arsaces XII) 60-55 BC, Ordes I (Arsaces XIII) 55-37 BC, Pacous 58-50 BC, Pharates IV (Arsaces XIV) 37-2-BC, Tridates II 30 BC, Pharates V (Arsaces XV) 2 BC 4 AD, Orodes II (Arsaces XVI) AD 4 - 8 AD, Vonnones I (Arsaces XVII) 8 - 16 AD, whose coins were found in Balakh and Indus country with Greek and Kharosthi tradtions. It is during the times of Artabanus III (Arsaces XVIII) 16 - 40 AD, that the notable Indo-Parthian king Gondophorus, ruled India namely, Ardanes (Arsacess XIX) 40-46 AD, Arsaces 46 - 51 AD, Vononnes II (Arsaces XXI) 51 AD, Volagases I (Arsaces XXII) 51 - 77 AD, Arsaces XXIII and Arsaces XXIV (Khusro), 77 - 130 AD, Arsaces XXV 130-149 AD, Arsaces XXVI 148 - 191 AD, Vologases IV (Arsaces XXVII 191 - 209 AD, Vologases V (Arsaces XXVIII) 209 - 226 AD.).

Vologases V was the last king of the Parthians. During the period 86 - 209 AD, which is a part of the Parthian rule the dynasties ruling in Balakh and India continue to owe allegiance to the Parthians, as we will discuss in the following chapters.

When the Arsacid Dynasty was replaced by Sasanians. Al Tabari the Arab historian (9th and 10th centuries) narrates that Ardashir after having secured his position as a ruler, embarked on an extensive military campaign in the east (AD 227) and subdued Seistan, Balakh and the Indus country. The inference that this campaign resulted in the subjugation of the Kushana kingdom is supported by further statement of Al Tabari that the Kushans, probably Vasudeva, was among the eastern vassal kings, whose surrender was received by Ardashir. These details bring us to the obvious conclusion that the Balakh and Indus country continued to remian, under Parthian suzerainty throughout their rule.

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CHAPTER XVI

THE AGE OF SAKAS, KUSHANAS AND SHAHIS

We have read that in Balakh in the valley of Amu and Parthia two new kingdoms were formed about 250 BC; which were subordinate to the Seleucid only in name. For about a century we find the Greeks of Balakh marching from there and establishing their power in the Indus country extending upto a crorr Mathura in the east. The Asian Greeks were not united and many small Kingdoms existed side by side, belonging to the dynasties of Euthydemus and Eukratides.

The Parthians, who had gained considerable power, occupied the whole of Iran and parts of Afghanistan. In Balakh again the Greeks were face to face with the local Scythian population and soon they had to carry on life and death struggle against the tribes of the Kushanas, who spoke an Iranian language, and more precisely belonged to Samarkand, Bukhara. However, the greatest danger to the Greeks was their internal disunity. Unfortunately we have almost no historical record of these Greeks, except the numismatic records. Their entire history is reconstructed on the basis of their coins, which speak of about thirty nine Kings and three queens, reign of some of them has been discussed in the preceding chapter.

KUSHANA EMPIRE

The Kushanas succeeded the great Kingdom of Balakh and Indus country. They became heir to the Balakh/Greek tridition. They held sway over the country. Like the Greeks of Balakh, the Kushanas swept down on the Kabul, Kashmir valley and the Indus region. They established Kushana rule over Balakh and the Indus region, extending from the valley of river Amu to that of the river Indus. The Kushana developed an efficient centralised administration based on the earlier satrapal system. Starting from their base in Balakh they finally shifted their capital to Peshawar and made incursion in the Ganges valley. International trade, flowing through these areas; went to enrich the Kingdom. Gandhara the central

province of the Kushana Kingdom, reaped the greatest benefit. The Kushana period was actually the golden age in the ancient history of Pakistan.

SCYTHO PARTHIAN RULE

The Scythian who belonged to the north eastern Iran, were subjects to the Persians, from the time of Achamenians. They were more precisely described as Turks. Their areas are now called Russian and Chinese Turkistan. Dr. S. Konow states on the basis of their numismatic records and inscriptions it is certain that the Sakas and Kushanas were an Iranian, people. It appears that Sakas and Kushanas were identical. These titles have been used on some of their coins together. One important part of their habitation was known Shakastan(modern Sistan) named after them wherefrom they moved south east to Sind and Surashtra. Earlier on one of their branch entered Kashmir from North and North West. The most important Iranian Saka ruler who ruled in the region of Gandhara was Maues, who perhaps came from Gilgit route and obtained Kingdom from the Greeks in the region. Large number of his coins in silver and copper are found in the area of Peshawar and Taxila. On one of his inscriptions discovered from Taxila, he assumes the title of Maharaj and Mahat, (the Great Raja, the Great). This inscription was issued by his Kshtrap Patika, in Greek legend. We also find Shaka or Saka Kshtraps and Maha Kshatraps in the Mathura region. There they continued to rule long after the death of Maues. After him the Indus country and Balakh came under the rule of Parthian, under Mithradats II and his successors. Three of their Kings Azes I, Azes II and Gndophares have left impression on the history of Pakistan.

KUJILA KADPHISES

His title Kushana Yavugasa, probably means the head of Kushanas. On his coins we find the Greek dieties Herakles and Zeus and the bull and the two humped camel, and also a seated figure which

has been taken to be that of Buddha. His early coinage is derived from the last Greek ruler of Balakh, Hermaeus. On the earlier coins issued we get the bust and name of this Greek ruler on the obverse and that of Kushana ruler on the reverse, which shows that Kusala Kadphises was subordinate to the Greek King Hermaeus. This factor also indicates that he was centemporary to Hermaeus whose reign ended in about 41 AD.

VIMA KADPHISES

Kujala Kadphises died in a campaign at the ripe old age of eighty. His son Wima Kadphises succeeded him. Epigraphic evidence bears testimony to the fact that he ruled the country as far as Mathura. At a place called Mat near Mathura a colossal stone statue seated on a lion throne has been found. Between the feet is an inscription which reads: " Maharaja rajatiraja devaputra Kushanaputra Shahi" This clearly proves his rule over Mathura. The Sakas continued to rule Gujrat (Surashtra) for centuries. Hence scholars have assumed that these Saka Kshatraps owed allegiance to Kushana Kings and accordingly they extend the Kushana Kingdom to Surashtra. It is these Saka Kshatraps of Surashtra who continued for long to reckon their dates in terms of an era known after them as Saka era, which began in 78 AD.

KANISHKA

The history compiled by the scholars during the period of British rule placed him, after Wima Kadphises, in order to disprove his Iranian nationality and make him appear as one of the Mangolian hordes from the north. As further hard work is required to determine his exact chronology, and enough evidence is not available to show that his period began in the later part of the second century BC, Therefore I have not disturbed the existing sequence. His relationship with Wima Kadphises is not known. Kanishka was from another group of rulers.

We find the empire was in full glory under the firm grip of the King called Kanishka. From the large number of inscriptions issued by him in Kharoshthi, we learn that he started the practice of dating his records on the basis of regnal years. This serial dating was followed from the beginning of the reign of Kanishaka to the end of the rule of his dynasty- a total of 98 years. Thereafter we find a sudden break in the system.

Kanishka was the greatest ruler among the Kushanas. His greatness lies not only in the great conquests that he made, but also in developing the art and religion associated with the name of Gandhara. His court became a centre of literary activity and his capital of Peshawar attracted people from far and near. His tolerance of different religions was remarkable. Above all, peace and prosperity fostered by his government encouraged foreign trade and commerce and the rich profits that accured from it went to encourage activities in cultural fields. Unfortunately we have no contemporary record of his reign. Its history has to be pieced together from the large number of inscriptions, coins and references in Buddhist records.

From Mathura a number of inscriptions of Kanishka have been found. The most important discovery is a towering statue of Kanishka himself, which now stands in the Mathura museum. His inscriptions have also been found in Kausambi near Allahabad, in Sarnath near Banaras.

HIS PATRONAGE OF BUDDHISM

Kanishka's fame rests on his patronage of the religion of Sakyamuni. The coin evidence and the testimony of the Peshawar Casket inscriptions show that he actually became a convert to Buddhism in the later part of his rule. He showed his zeal for his faith by building the celebrated relic tower and sangarama at Purusha-pura or Peshawar. He ev-oked the last great Buddhist council which was held in Kashmir or Jalandhar. Hiuen Tsang tells

us that the convocation of 500 Buddhist elders was the direct outcome of the great interest taken by the foreign monarchs in the Buddhist scriptures.

DATE OF KANISHKA

Some authors place him after Wima Kapides, but all evidence lead to the conclusion that his period began 143 BC in Kashmir. According to the famous Chinese traveller Hiuen Tsang the reign of Kanishka began 400 years after 543 BC which is the date of Nirvana of Gautama Buddha. Doctor Fleet is of the view that Kanishka preceeded Kapidhesis. Frank and Syspvani Levi drew the same conclusion. Besides, other evidence also leads us to the same direction. The coins of Kanishka, bear legends in Greek in both script and language, with effigies of the sun and moon both personified under their Greek names, Helios and Selene. On later issues the Greek Script is retained, but the language is old Persian, while the dieties depicted strange medley of the gods worshipped by Greeks and Persians. The weight of the coins is also according to Greek and Roman Drachama. The relic casket bears an image and inscription of Kanishka, whose superintending Engineer had the Greek name of Agesilaos. (J.RA.S. 1908 p. 1109). The types on the coins of Husishka, included Herakles, Sasapis (Sarapo) Skanda and his son Visakha, Pharro the fire god of Persians, but the figure and name of Buddha are wanting. The Greek rule in Balakh and India had ended about 41 AD. Therefore the coins must have been issued much earlier, when the Greek influence was supreme. His period therefore, could not fall in 78 or 144 AD.

It seems another Kushana king with the name of Kanishka must have ruled after 78 or 144 AD. From the large number of inscriptions issued by one of the Kanishkas, we learn that one of the Kanishka started the practice of dating his records on the basis of royal years. The serial dating was followed from the beginning of the reign of

Kanishka. The Kushana empire, during this period of Kanishkas, reached the peak of its expansion and glory. The Kanishka who issued inscriptions in Kharoshthi must be a different person from the Kanishka who started his reign from Kashmir and issued his coins entirely in Greek.

SUCCESSORS OF KANISHKA

He was succeeded by Vasishka who is known from an inscription. The Kashmiri chronicler Kalhana, refers to three Kushana kings: Huska, Jushka and Kanishka. Juskha is generally identified with Vasishka. According to Kalhana, Jushka founded the city of Jushkapura with its monastery. Vasiskha is generally identified with Vajheshka, the father of Kanishka II. In his Ara inscription he assumes the titles of maharaja rajatiraja devaputra and Kaisar. Qaisar or Caesar it may be noted is a Roman/-Greek title and depicts some sort of connection with them. It is certain that in the Kanishka twenty eight years, Huvishka sat on the Kushana throne.

The find spots of his inscriptions, extending from Wardak in the Ghazni region and Mohenjodaro in Sind, suggest that Huvishka held authority over the Kushana empire. Huvishka ruled for quite a long time. He was succeeded by Vasudeva some time between the (Kanishka) year, 60 and 70. His name associated with Vasudeva Krishna worship, has been taken to signify his conversion to the Hindu faith. But on his coins we do not see any figure of this god. On the other hand, a large majority of coins depict dieties Nana and Ardochso, which are Iranian dieties. He ruled over the Indus Country and only a part of Afghanistan.

FALL OF ARSACID DYNASTY IN IRAN

In Iran the Arsacid Dynasty gave way to the Sasanians in the year 226 AD.

Ardashir I was the first Sasanian King.

Sasanian Period

Sasanians were the successors of Parthians in Iran; their territory also included India.

Ardashir-I son of Babak (Papak) and a descendent of Sasan was the ruler of one of the several small states into which Persia was divided. His father had taken possession of the districts of Istakhas, which had replaced the old residence city of Persepolis, a mass of ruin after its destruction by Alexander the Great in 330 BC.

His seizure of the neighbouring rulers led to war with Artabanus, the last Parthian ruler. The conflict between the two lasted for several years, during this time the Parthian forces were defeated in three battles. In the last of these battles in the plain of Homuzdagan (AD 226) Artabanus was killed.

The following Sasanian Kings sat on the throne of Iran.

	Reign Years		Reign Years
Ardashir-I	224 - 241	Kavadu	488 - 496
Shahpur-I	241 - 272	Jamasb	469 - 499
Hormizd-I	272 - 273	Kavadah	499 - 531
Bahram-I	273 - 276	Khosrow-I (Nosherwan)	531 - 579
Bahram-II	276 - 293	Hormizd-IV	479 - 559
Bahram-III	293	Khosrow-II (Pervez)	590
Narses	293 - 302	First reign)	
Hormizd-II	302 - 309	Bahram-VI	590 - 591
Shahpur-II	309 - 379	Khosrow	591 - 628
Ardashir-II	379 - 383	(Pervez 2nd	
Shahpur-III	383 - 388	reign)	
Bahram-IV	388 - 399	Bestam	591 - 596
Yazdegard-I	399 - 420	Kavadh	627 - 628
Bahram gur-I	420 - 438	Ardashir-III	628 - 630
Yazegard-II	438 - 457	Purandokht	630
Hormizd-II	457 - 459	Hormizd-V	631 - 632
Firuz	457 - 484	Khosrow-III	632 - 633
Balakh	484 - 488	Yazdegard-III	633 - 651

According to Al Tabari, the Arab historian (9th and 10th centuries) Ardashir after having secured his position as ruler in western Iran, embarked on an extensive military campaign in the east in AD 227. This campaign resulted in success. This is also confirmed by Mahomed Kasim Ferishta. He says that Ardashir invaded India and returned with a large tribute.

The inference is supported by the further statement of Al Tabari that the king of Kushana, who ruled India was among the eastern sovereigns, such as the rulers of Turan (Quzdar), whose surrender was received by Ardashir.

SHAHPUR I (241-272 AD)

The inscription of Ka-be-yi Zardusht defines the extent of the empire under Shahpur I, which included Margiana (Merv), Aria, Sakastan (Sistan), Turan, Makran and India Kushan Shahr (Area from Peshawar to Kashagar Sogdania and Tashkhat).

So during the times of Sasanian India remained as an outlying province ruled by the Iranian Kushana.

During the period of the Sasanian ascendency Kushana chiefs continued to rule India. We read of a Kushana family ruling at Kabul and a princess from this family became the wife of a Sasanian emperor Hormuzd II (330 39 AD). From the numismatic evidence we learn that a dynasty of Kushana Kings ruled at Peshawar. The coins resemble those of Vasudeva II and these rulers have succeeded him here. They ruled for about one hundred years. Beyond the river Indus, ruled two dynasties or tribes, Shildas and Gandharas (or Gadakharas) or Ghkhars of later history in the early 4th century AD.

KIDAR KUSHANA

About the middle of the 4th entury AD the rule

of the Saka Kings at Peshawar came to an end and we find the rise of another Kushana tribe, which is generally known as Kidar Kushana from the name of its chief Kidar. Originally he was a tributory of the Sasanian emperor Shahpur II. He consolidated his power in Gandhara, Punjab and Kashmir and ruled over these territories with the help of the Satraps.

Kidar was succeeded by his son. It does not seem likely that any Gupta held sway in Pakistan. According to numismatic evidence a number of rulers ruled in the Punjab during the first half of the 5th entury AD. They all belonged to the Kidar Kushana line. They were swept by the Huns when they invaded this part of the country in the 5th century AD.

THE AGE OF KUSHANA SHAHIS

The disintegration of political authority after the fall of the Great Kushana spelt disaster for the country. The administrative unity was disturbed. The Kushans kept up their precarious hold. As a result the economic prosperity of the earlier period declined. The rich profits from international trade no longer flowed into Pakistan.

The gold coins gave place to alloy coins in the beginning and then these too disappeared altogether. The Gandhara art did not die out as is usually believed. In this period we see more and more of Sasanian influences in dress as well as in style on this art. However, as stone cutting was more costly, people took more and more to the medium of clay. Huge statues of Buddha modelled in clay began to decorate the monasteries. At the same time, we notice gigantic meditating figures of the Buddah in a sitting pose carved in rocks near road/sides as is seen near Mingora in Swat. The stupas continued to be erected and the older ones enlarged. Throughout the country Buddhism was in ascendence, while in the neighbouring Aryavarta Hinduism had over ridden Buddhism.

THE SO CALLED RULE OF GUPTAS, IN EAST PUNJAB AND RAJPUTANA

The withdrawal of the Kushana power from east of Jamna river led to rise of a number of tribal kingdoms. They are known from their coins and a few inscriptions. Among them the Naga chiefs got prominence. They ruled in Magdha (UP, Bihar, CP). Almost a complete record of the Naga chiefs is found in the Allahabad pillar inscription of Samudra Gupta, who established his suzerainty over the Ganges valley. Samudra Gupta belonged to the Gupta family, which finds mention in the inscriptions from second century BC onwards. In the inscriptions the first two rulers bear the simple title of maharaja but from the time of the third ruler, Chandra Gupta I the title of maharaja dhi raja (Raja of Rajas)is assumed by the Gupta rulers. It is generally believed that he ruled in the Ganges valley, including the territories of Allahabad and Magadha (Bihar). Thus Chandra Gupta-I was the real founder of Gupta dynasty and he may be regarded as the first Gupta King.He selected his son Samundra Gupta to succeed him.

The Allahabad pillar inscription, which was composed by Harisena, a courtier of Samundra Gupta, lavishes (hyper-bolic) praise on him and presents the ruler as a great hero of the age, adept in fighting, well versed in diplomacy, skilled in administration and far-exceeding as a poet and musician. Stripped of poetical fancy, the description must have had some basis. But it tends toexaggerate and this inscription cannot be relied upon entirely. He waged constant war to subjugate the numerous petty Kingdoms of the east, but it was impossible to subjugate the numerous petty Kingdoms of the west. On the authority of Harisena, this was a fourfold policy. As far as the Ganges valley was concerned, he conquered and annexed many petty Kingdoms.

As many as nine rulers are mentioned, who probably

belong to the upper Ganges valley and Central India. The second group included twelve rulers of south India all located in the eastern coastal regions spreading from Kusala i.e. the forested tracts of Rajpur Bilaspur in Madhya Pardesh to Kanchi. The description of Harisena leaves much to be desired, regarding the real happenings of the war. French scholar M. Dubrail, spoke of Samudra Gupta's retreat from south India. It is, therefore, not unreasonable to expect from Harisena, anything better than naively writing of conquering the southern kings and then allowing them to rule as a gesture of favour.

The third category is still more difficult to understand. This includes the five frontier kings of Samatata, in the north west of his state. In this category also were included nine tribal states, all located to the west of the Ganges valley in Punjab, Rajputana and Malwa. These states were not conquered at all. The reason for not conquering them is not mentioned by Harisena. Among them we find (i) Daivaputra Shahi Shahanu Sahi obviously referring to the Kushan Shahi rulers of Pakistan (ii) Shaka Murunda most probably referring to Shaka Kahatrap. They were vassals of Sasanians and interference with them, was not thought proper. There was no question of Samundra Gupta, conquering them or any part of the Kushana territory.

About the fourth category of rulers, Harisena could not obviously talk of their subordination. At the same time he could not ascribe an equal status to them. Therefore, he places them as a category apart who sought the pleasure of Samundra Gupta by presenting themselves or sending their representatives with many kinds of gifts including offers of princesses for marriage and further seeking his permission to rule peacefully in their kingdoms. This is only a poetic fancy, as the facts will show in the next reign. Shaka Kshaptraps of Gujrat were powerful independent rulers who controlled commerce from their ports. The history written by the British Historians on the basis of the

poetry of Harisena, is only fanciful. We can compare it to the conjecture of Chandra Gupta Maurya ruling Afghanistan.

Chandra Gupta II was able to conquer Gujrat. But the Gupta empire was shattered with the pressure of the Huns.

HUN SHAHIS

The real founder of the Ephalites was Uti, son of Tatan. who received a Chinese princess in marriage and gave his own sister to the emperor of China. These tribes made in roads in Iran many times. One of them reached the Indus country and even intruded into Ganges valley at times. They were many times beaten off. But some of them established themselves in Balakh and Indus Country and founded a Hun Shahi Kingdom inplace of Kushan Shahi. But it is quite apparent that the Sasanians continued to be over lords of Balakh and the Indus Country, as is apparent from the numismatic, as well as the historical records.

Saalabi writes that Shahpur II (309-379 AD), after sub-dueing the Hun tribes, demanded tributes from the Rajas of Sind and Hind (Kabul & Punjab), who promptly paid them.

ATTACK OF WHITE HUNS DURING THE TIME OF BEHRAM GOR (420-438 AD)

During the times of Behram Gor, the Huns attacked Balakh and India. These news shook the entire Iranian Empire. The king secretly organised an army by retiring in the hilly areas of Azerbaijan. He temporarily appointed Narsi as his regent. After organising the army he gave surprise to Hunas and attacked them so fiercely that they were forced to retreat to the north across Syr Drya.

Behram there-after led his army into India, Raja Shakant did not oppose him and in fact welcomed him. He was grateful to him, that his territory remained safe of Hunas attack, on account of the

action of Behram Gor. Not only he welcomed him, but presented his daughter in marriage to the Monarch, as was the ancient custom.

According to Saalabi Mahraja Shakant sent 4000 musicians in the court of Behram Gor. These people were settled in different parts of Iran.

Yazdgerd II (438-457 AD) attacked the Hunas, but was not successful and had to retire to his own territory. Hence-forth the Hunas became very powerful. It is about this time that they crossed the Hindu Kush, occupied the Kabul valley, and Gandhara. After crossing the Indus country attacked the Gupta on the east of Jamna river.

In 484 AD, Huna King Akhschounwar defeated and killed Firuz (457-484) the Sasanian king. This success raised the power of the Hunas to its greatest height and towards the close of fifth century they ruled over a vast kingdom, with their capital at Balakh. Their dominance, however, did not last long. The Sasanian King Khosro I Nosherwan (531-579 AD) made an alliance with the western Turks and killed their king sometime between 573 and 567 AD. Thereafter, the king crossed into India, with his army, where his coins have been found.

TORAMANA

One inscription found at Kura in the Salt Range refers to him as Rajadhiraja Maharaja Toramana Shahi Joubl. The word Jabuol or Jubul is a royal title. It is from this title that the geographical name Zabul or Zabulistan, denoting Ghazni region, is derived, Cunningham compares this title with Jabun, the first of the Shahis, who built the temple of the Sun in Multan and according to him the dynasty which ruled in Sind before Chach was a branch of this Hun family.

Toramana extended his rule in Malwa. A Jain work says that Toramana (written as Toraray) lived at Pavaiya on the bank of the Chenab. The wide rule of Toramana is further suggested by two types

of silver coins issued by him. The first type is a broad thin piece of Sasanian type, bearing the king's head on the obverse, with a club in front of the face. The reverse of this coin shows the Sasanian motif of fire altar. This type, taken from the Sasanian coins, shows a clear indication that he was a vassal of the Sasanians. The second type is a silver coin with the king's head on the obverse and a pea-cock on the reverse. This coin series speaks of his conquest of the Malwa region. We also find a series of copper coins in the Punjab right upto the river Jumna in the east. On one side we have the king's head, on the other, the Sun symbol on the top and the name Tora below.

MIHIRAKULA

Tormana nominated his son Mihirakula to succeed him to the throne after his death. Hiuen Tsang calls him the king of Sialkot and further says that the Gupta ruler Bladitya paid tribute to him. Mihirakula extended his power to Ganges valley and ruled for at least fifteen years. Cunningham identifies him with Siharas, the second Shahi ruler of Sind and takes this name as a corruption of Mihira. According to Hiuen Tsang, it is the Gupta ruler Baladitya who drove him out of the Ganges valley. As a result his rule ended there, but the rule continued in the Indus country. The extent of Mihirakula's power is also attested by the several types of coins issued by him. Like his father he struck silver coins of the Sasanian type, being their vassal, with the legend Jayata Mihirakula (May Mihirakula conquer) or of Jayatu Virsha dhwaj (May the bull flag conquer) The small copper coins found in the East Punjab and Rajputana show the king's head with his name on one side and on the other side the humped bull with the legend Jayatu Vrisha. The third series of coins are in accordance with the coins of Kushana Shahi of the standing king with the name Shahi Mihirkula on one side and seated goddess on the other. A fourth type shows the king on horse back with his name below.

Hiuen Tsang says that his brother seized the throne

and Mihirakula had to go to Kashmir.

SUCCESSORS OF MIHIRAKULA

Mihirakula died probably about 550 AD. After his death we do not hear of unified empire. Numismatic evidence has procduced a number of kings of whom Vasudeva and Shahi Tigin are well known. Cunningham suggests a division of their empire into three parts- Sind and Multan under the descendants of Rai Siharas, Zabulistan around Ghazni and Gandhara under Shahi Tigin and his Successor. Except for the Rais of Sind, history has not preserved any account of these rulers. But history does not speak of any other power stepping into the shoes of Sasanians.

END OF SASANIAN RULE

In the year 642 AD, we hear of the Arabs fighting a war at Qaddasia with Yazedgard. On the side of the Iranians, there were elephants from India and the Army from Sind. It is stated to be one of the causes of Muhammad Bin Qasim landing at Mansura in Sind.

In the year 712 AD, as Arabs were now successors to the former Persian Empire, it was a natural consequence that they entered Sind to restore the rule of Persia over this area.

A summary of the Persian rule given by Mahomed Kasim Ferishta, the compiler of the History of the Rise of Mahomedan Power in India, is given below. It gives a collective idea of the Sasanian period.

During the reign of Raja Vasudew, Beiram Goor, King of Persia, came to the court of Kunowj in disguise, who gave his daughter in marriage, also furnished him with a suitable escort, who attended him back to Persia.

Vasudew was succeeded by Ramdew Rathore and reigned for fifty four years. He was comtemporary with

Feroze, the Sasanian King, whose son Keikobad succeeded him. Annual tribute was paid by India to the Persian Monarchs.

Purtab Chand succeeded Ramdew, who refused to pay tribute to Persia and the ambassador of Nowsherwan returned empty handed. In consequence of this defection, the Persian troops invaded Multan and Punjab. Purtab Chand sent peace offerings to the generals and to the Persian King himself. After this he transmitted the annual tributes as usual.

Maldew followed Purtab Chand. But when he died anarchy and civil war prevailed every where. From that time till the Mohemedan invasion no single raja ruled over India, when Sultan Mahmood Ghaznavi invaded it, the country was divided into principalities, as follows:-

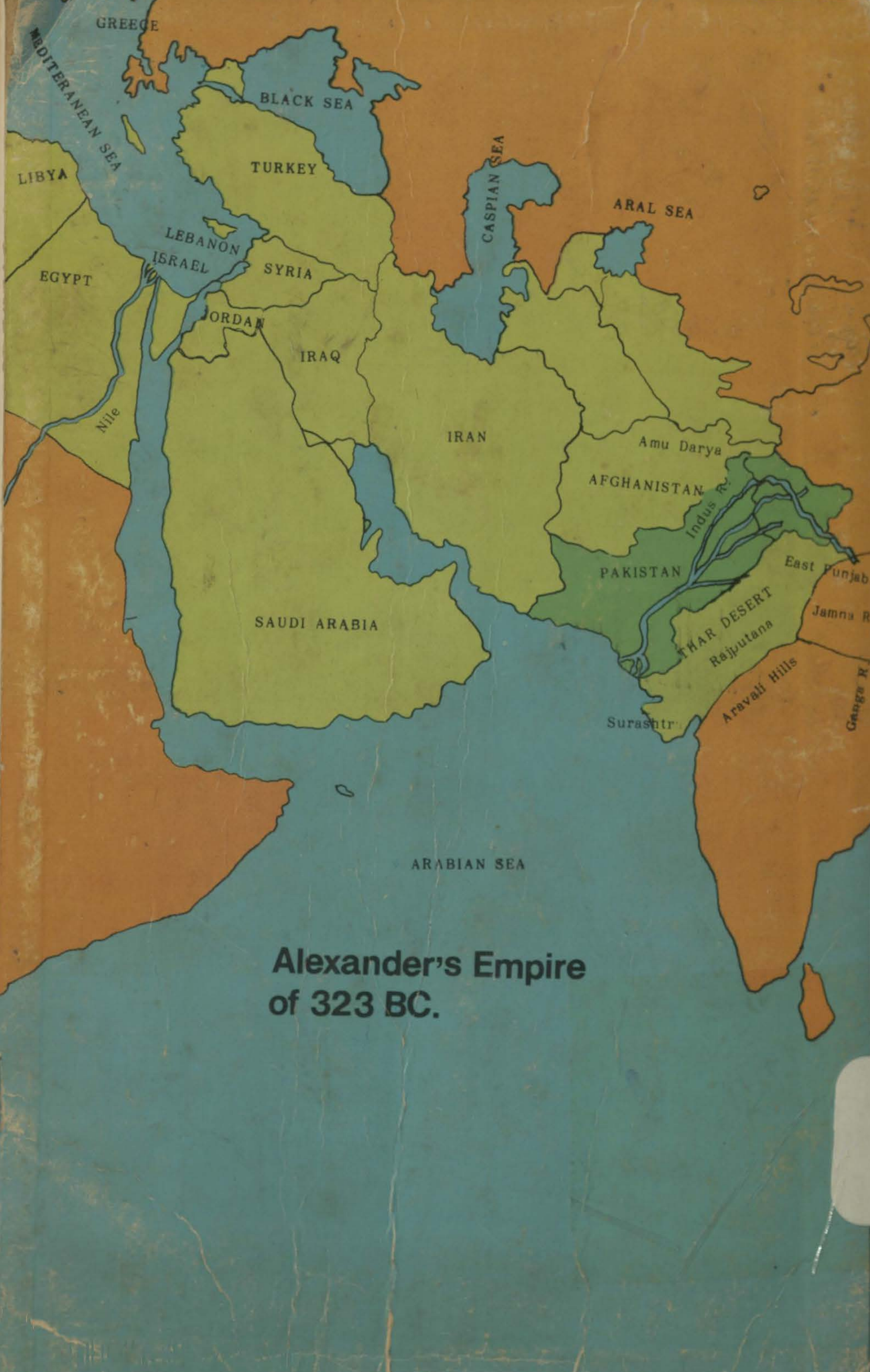
Kunowj.	-	Kooiwar Raj.
Meerut	-	Hurdut Raj.
Mahavun.	-	Goolchunder Ray.
Lahore.	-	Jeipall the son of Hutpal

Thus also Malwa, Guzerat, Ajmeer, Gualiar etc. had each separate raja.

1. A Short History of Pakistan
by Prof. A.H. Dani.

2. History of the Rise of Mahomedan Power in India.
by Mahomed Kasim Ferishta as translated by Mr. Briggs.

3. The Early History of India. (Fourth Edition). by Mr. Vincent A. Smith.



Alexander's Empire of 323 BC.